

PREFACE

I owe much to a gentleman who incurred all the cost of the First Step. In this Step I received very little donation with the result that I had to take loan for the purpose. I had no other alternative. But I hope the same will be converted into donation soon. A list of donation is given herewith. Still I am indebted to the donors as well as to those who helped me by loan in time. Despite these financial obstacles I was greatly encouraged by the high demand from my admirers. I trust my Steps are accepted efforts based on Truth and Principles.

In this Second Step an attempt has been made to explain in detail the subject referred to in the First Step.

Here I do not hesitate to confess frankly that the ideas expressed are personal and in case of any doubt or diversion of opinion the author holds himself responsible and is open to criticism. Every learned reader is ever welcomed to contact the author and to exchange the views.

I am very much hopeful of my young readers who are in reality the hope of nation. It is for them that I have endeavoured to make this book simple and interesting. I firmly hope that they would try to act according to the Principles and Doctrines of Faith explained in this Step.

In the end I once more offer my heart-felt obligation and thanks to all who have assisted me in giving my ideas the shape of book. specially I owe much to a lady and to her philanthropic family which helped me in publishing this Step.

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M. A. Sharifi.

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BIRTH OF SHIAISM

I begin with historical facts about the real foundation of Shiaism, the origin of its birth and its services to the Islamic World. In doing so, I shall have to repeat the life history of the Prophet of Islam. This will reveal what are the ideals of the Shia Muslims and how they presented or should present their ideals to the world at large.

First of all, the Shia Articles of Belief are based on logical and rational grounds of which the most important are the Quranic verses which are clear and definite on certain subjects, and the Ahadith, which are authentic enough to prove that a certain statement was made by the Prophet and has reached us in fact. I shall deal with this point later on and at length.

However we know that the duration of Hazrat Muhammad's Prophethood was 23 years. He spent about 13 years of this period in preaching Islam at Mecca, the place of his birth. So long as his protector and influential uncle, Abu Talib, was alive, the infidels of Mecca could not seriously oppress him. Abu Talib died three years before the Hijrat. This emboldened the infidels and they got an opportunity to persecute the Muslims more consistently.

On account of these persecutions one party migrated, with the Prophet's cousin, Jafar, to Abyssinia. At Mecca, the Prophet and the Muslims were anxious to find some way out of the difficulties.

In the meantime, representatives of two powerful parties of Medina approached the Prophet one after another and invited him to visit Medina. The Prophet, as ordered by God, accepted the invitation. Accordingly, in the 12th year of his Prophethood the Prophet left Mecca in the month of Safar and reached Medina on the 12th of Rabi ul-awwal. These two strong parties of Medina were AUBS and KHAZRAJ who accepted Islam. In due course, the majority of the two tribes became Muslim. Apart from the infidels, there was a party of Jews, which also accepted Islam in the beginning for material and political gains.

In the first year of the Hijrat, the Prophet built a mosque at Medina, in which he led congregational prayers five times a day. After the prayers, the Prophet used to stand and deliver sermons in which he dealt with the Doctrines of Islam such as Prayer, Fasting, Charity, etc.

In the second year of the Hijrat, when the infidels of Mecca saw that the strength of the Prophet was increasing gradually in Medina, they adopted harassing-tactics. The infidels took possession of the evacuee properties, and stopped people from evacuating Mecca. Despite the restriction people who insisted on leaving were deprived of their goods and chattel by force. Not satisfied with this the infidels prepared to attack upon the Muslims in Medina. Their first attempt was the **Battle of Badr** which took place in the second year of the Hijrat at Badr, a famous well at a distance of 60 miles from Mecca. In this battle 313 poorly armed Muslims stood against 900 well-armed infidels of Mecca. No history of any people in the world presents an example of such an unequal warfare till that age. This small party derived its strength from Faith, Discipline and

Unity, and returned to Medina triumphantly. On its return, the Jewish converts realised that Islam is something other than Judaism. The Muslims, no doubt, believed in Moses as a true Prophet but at the same time the fountain-head of their knowledge was Muhammad. They followed the commandments of the Quran by which Mecca became the point of their concentration instead of Jerusalem.

From the advent of Islam till the Battle of Badr the Muslims of various tribes became united in thought and deed, and unanimously declared: "**God is one : Muhammad is His Apostle ; and the Quran (which is revealed to the Prophet from time to time), is the Word of God and a Sacred Book**". Hence forth nobody acknowledged anyone as a helper, but Allah.

Dissentions :

After the Battle of Badr the Muslims of Medina were divided into two groups. One of them were true Muslims who were ready to sacrifice their lives and properties for the sake of Islam and the Prophet, and others were the Jewish-converts who had accepted Islam for some material motives, and had remained Jews at heart. These latter people are referred to as heretics in the Quran. Inwardly they were enemies of Islam, and it was always feared that they would cause harm to Islam and the Muslims. The consequence of these differences was that the Muslims were badly defeated in the **Battle of Uhud** and the infidels were successful to some extent, in the third year of the Hijrat.

In the fifth year of the Hijrat a short truce, known as the **Treaty of Hodaibia** was concluded for ten years between the Prophet of Islam and the infidels of Mecca. This treaty, in a way, gave some respite to the Prophet. Then he diverted his attention to his bitter enemies. These were the heretics who gave every help to the Jews of Medina and of its vicinity by means of their stronghold at the Fort of KHAIBAR. In order to reduce trouble from the Jewish quarter the Prophet started towards Khaibar. The Forts were subdued one after another in the seventh year of the Hijrat. A truce concluded according to which, the Jews, who wanted to live as citizens of the Islamic State, were to pay capita tax instead of Zakat. This reduced the strength of the converted Jews of Medina.

In the meantime, on some historical grounds the infidels of Mecca broke the TRUCE OF HODAIBIA and the Prophet of Islam marched against them, with 10,000 soldiers, in the eighth year of Hijrat. Mecca was found an open city and the Prophet entered in it without any encounter. After this victory the Prophet declared a general amnesty in the city. The Prophet pardoned everybody and warned the infidels of Mecca to abstain from anti-Islamic and anti-Muslim activities. He stopped all evil practices rampant among the men and women of Mecca. He forbade men to shed blood, and to deal with wine in any respect. He exhorted them to give up usury and asked them to earn their livelihood by fair deals, and he directed women, as it appears in the Quran:—

“O Prophet : If believing women come unto thee, taking oath of allegiance unto thee that they will ascribe nothing as partner unto Allah, and will neither steal nor

commit adultery nor kill their children, nor produce any lie that they have devised between their hands and fee nor disobey thee in what is right, then accept their allegiance and ask Allah to forgive them. Lo, Allah is Forgiving, Merciful.”

Abu Sufyan, the leader of the infidels of Mecca and a fatal enemy of Islam and of the Hashmites, had apparently accepted Islam, but still needed reconciliation of his heart as mentioned in the Quran. “MUALLAFATA QULUBE-HIM.” Inwardly these Muslims were the enemies of the Prophet, but after the conquest of Mecca they kept this fact concealed, and like the heretics of Medina directed their enmical activities towards the family of the Prophet of Islam. As Ali was the head of the family after the Prophet, they started anti-Ali activities. The result of this was that after the Battle of Badr upto the conquest of Mecca, the Muslims of Medina were divided into two groups:

(1) The true Muslims, who were popularly known as the Ansara and (2) The Heretics, who were in fact Jews, but had accepted Islam for political reasons.

The Chapter of the “Heretics” in Quran was revealed in connection with these people. Apart from this, several verses about them were also revealed at different stages.

After the conquest of Mecca, the infidels became Muslims apparently, but were inwardly against the Prophet. I shall put the Muslims of that time under the following heads:—

(1) Muhajirs or the true Muslims who had accepted Islam before or after the Hijrat upto the time of the conquest of Mecca and had migrated to Medina.

(2) Ansars or the Muslims of Medina who were always ready to help the Prophet of Islam.

(3) Heretics or the Jews of Medina and its vicinity who made a show of conversion to Islam but in fact were against Islam and the Prophet.

(4) Talagha (unfranchised) or those who were subdued in the conquest of Mecca and had accepted Islam.

In the third year of the conquest of Mecca i. e., in the 10th year of Hijrat the Prophet went there with a large number of people for pilgrimage. After performing the rites connected with Haj, he appealed to the Muslims to keep good relations with the members of his household. While returning after the Haj the Prophet again assembled the Muslims at the Pool of Khums and delivered a sermon. In this sermon he spoke about Ali as follows: "ALI IS LORD OF THOSE WHOSE LORD I AM". Then he prayed thus: "GOD, BEFRIEND THOSE WHO BEFRIEND ALI. CURSED BE THOSE WHO BLANDER ALI".

The fourth group could not venture to oppose the Prophet but proved itself to be against him by opposing his Family.

After this sermon the Prophet returned to Medina. There, he passed the remaining days of Zulhijja and the month of Muharram and fell sick in the month of Safar. A few days before his death, he addressed the Muhajirs and the Ansars, who were present to enquire about his health. He first asked them to bring writing materials so that instructions for future guidance of the Muslims should be put down in writing. The Muhajirs who were present differed on this point. Some of them agreed with the Prophet, while others disagreed and were discourteous. This annoyed the Prophet so much so that he asked them to leave him. At the same time he expressed a wish for the second time to treat the members of his household well. In this state of infirmity he went to the mosque. Having led the prayer he sat down on the first step of the pulpit and after a brief sermon and admonition, said, "I AM LEAVING WITH YOU TWO PRECIOUS THINGS (trusts)—the First is the Book of God, the Quran and the Second is the Ahle Bait.

Thus majority of the Muslims and all Shias unanimously believe that the Quran is the Islamic Code of Life, and Ahle Bait are included in this Code of Life.

The Prophet returned home from the mosque and a few days later expired on the 28th Safar, 11 A. H., at Medina. At his death the Muslims of Medina, as a result of their differences, were divided into two camps:—

(1) The Hashimites and their party who were at the time engaged in performing the last rites of the Prophet, and

This has been interpreted by all the Shias and the majority of non-Shia Ulama.

(2) Non-Hashimites and their party who left the tier of their Prophet and were busy with the election of a successor to the Prophet.

Abu Bakr, who belonged to a branch of the Qurash tribe, was hurriedly elected as Caliph by non-Hashimites who were present in Medina at that time. Before his death, Prophet had organized an army under Osama, the son of Zaid to be sent to the Arabian border. The newly elected party prevailed upon the commander of this army to join them, and with his help they went to the mosque with their supporters and secured their allegiance to Abu Bakr as the First Caliph.*

Hashimites and their party, who after the demise of the Prophet followed Ali and the remaining 11 Imams from time to time as their spiritual guides, are known as the Shias of Ali. These Shias are also known as Jafari because they derive the majority of their religious thoughts from Imam Jafar Sadiq, the Sixth Imam. They are also known as Isna-1-Ashari or the followers of the following 12 Imams.

- | | |
|---------------------|---------------------|
| 1. Hazrat Ali | 7. Imam Moosa Kazim |
| 2. Imam Hasan | 8. " Ali Raza |
| 3. " Hosain | 9. " Mohammed Taqi |
| 4. " Zainul Abedin | 10. " Ali Naqi |
| 5. " Mohammed Baqur | 11. " Hasan Askari |
| 6. " Jafar Sadiq | 12. " Imam Zaman |

Shias are also called Imamia as they call the Prophet's Successors "IMAMS."

* With the help of the army of Osama, the supporters of the Non-Hashimite camp succeeded in promulgating a state of affairs in the whole of the city of Medina like that of sec. 144 of the present P. P. code.

Some non-Shia Muslims call them "RAFEZIS", an Arabic word derived from "RAFZ"—which means 'to renounce'. 'not to remember, and to keep aloof'. This party kept aloof from the non-Hashimite activity and did not accept any one to be a Caliph or Prophet's successor. They rejected them and accepted only Ali and his 11 descendants as Imams and Successors of the Prophet.

This marks the birth of the Shias. The foundation of their Faith rests on four principles —

REASON	THE QURAN	IJMA	SUNKAT
(1)	(2)	(3)	(4)

Before reviewing these four basic principles, I should like to point out that even though Shias disagree with their Non-Shia Muslim brethren on the attributes of God, the Personality of the Prophet Muhammad, the details of the Day of Judgement, Modes of Prayer, Significance of Fasting and matters relating to Khums and Zakat, etc., they stand perfectly united with non-Shia Muslims on one front that is: GOD IS ONE, MUHAMMAD IS HIS LAST APOSTLE, THE QURAN IS HIS HOLY BOOK, AND KAABA IS THE QIBLA.

Now let us take up our basic principles of Faith, starting with the Quran first

THE QURAN

The words and sentences which were revealed from Allah to the Prophet during his Prophethood are known as the Quran. In other words, all the sayings of the Prophet were a revelation from God. But one can say that Quran is the direct word of God and that the Hadis is the direct word of the Prophet, in the light of what God willed. The Quran was revealed to the Prophet during the 23 years of his Prophethood at Mecca, before the Migration and at Medina after the Migration. It consists of 114 Chapters and 6,596 verses. These were collected before the demise of the Prophet in an irregular fashion. It was compiled in its present form at the time of Abu Bakr, the First Caliph. Then Osman, the Third Caliph, made 8 copies of it and sent seven of them to Egypt, Syria, Iraq, Mecca, Yemen, Taif and Iran. In spite of the differences between the Shias and the non-Shias they agree that the Quran was revealed to the Prophet as we have it now, without any difference in words, sentences and verses except that no order was maintained in respect of the verses revealed at Mecca and Medina. The universal belief is that there has been no interpolation whatsoever in the original text of the Quran. When the Shias say that it was compiled by Hazrat Ali, they mean that he did so in order i.e. he compiled it chronologically according to the year of the Prophethood in which the verses were revealed.

No doubt, one or two Shia-divines stated that some verses were taken out of the Quran*, but their arguments were

As above although one or two Shia-divines have stated that some verses have been taken away but no Asha-ri-Ashari Shia-divine has ever admitted that there was any addition of verses to the present Quran; whereas a good number of non-Shia-divines are of the opinion that both omission and addition have taken place in the Quran. We leave this matter now to our learned readers to look to those remarks themselves. However, we shall discuss this in our next step.

never proved and are thus unworthy of notice. They have based their arguments on a few doubtful Ahadis, and I shall deal with them in detail under the Chapter on Ahadis.

The Quran cannot be compared with the Old Testament or the New Testament which are collection of laws and historical incidents from the creation of the world to the death of Moses, or from the birth of Christ upto his crucifixion. The Quran is not like the Vedas or Shastras of which the language is dead and the knowledge is confined to limited Brahmins only. Again, the Quran is not like the Avesta, which is also a dead language of the Zoroastrians. But the language of Quran is even today a living language as acknowledged by all the Muslims and the non-Muslims alike in the world. It has been translated both by Muslims and non-Muslims into many languages, such as, English, French, Latin, Turkish, Chinese, and many others. In this way people can be acquainted with the contents of the Quran, and derive benefit from it. The Quran, therefore, cannot be treated like other religious Holy Books.

The Quran contains preachings and admonitions, orders and examples, decorum and parables of the past, and the foundation of all the Principles and Doctrines of Islam in the form of by-laws, a list of which is as follows:—

1. The qualities and attributes of God
2. The qualities of the Prophet & his successors (Imams).
3. Basic Principles regarding the Last Day.

Principles -

Ibadat—

4. Prayer.
5. Fasting
6. Zakat and Khums
7. Hajj and Jihad.
8. Things allowed and forbidden
9. Sale and purchase and gifts.

Muamalat—

10. Civil and criminal laws.
11. Marriage and divorce.
12. Inheritance.
13. Treatment of parents.
14. Maintenance of wife and children.

Moral—

15. Behaviour towards the relatives, brethren in faith, as well as naman being at large.
16. Incidents of the past

In short, above matters have been mentioned in different verses and from different angles of view

These being the bye-laws the Muslims irrespective of sects, from the time of the Prophet upto now, have preserved word for word, the whole text which has been used for their guidance and handed down to posterity as it is today. Therefore, to think that there can be an interpolation or difference in the text of the Quran as a whole, is nothing but ludicrous.

I want to close this chapter by giving a specimen of the

Quranic code:—
 $\frac{17}{19-36}$

Set not up with Allah any other god (O man) lest thou sit down reprov'd, forsaken.

Thy Lord hath decreed, that ye worship none save Him, and (that ye show) kindness to parents. If one of them or both of them to attain old age with thee, say not, "Fie" unto them nor repulse them, but speak unto them a gracious word.

And lower unto them a wing of submission through mercy, and say: My Lord! Have mercy on them both as they did care for me when I was little.

Your Lord is best aware of what is in your mind. If ye are righteous, then lo! He was ever forgiving unto those who turn (unto Him).

Give the kinsman his due, and the needy, and the wayfarer, and squander not (thy wealth) in wantonness.

Lo! the squanderers were ever brothers of the devils and the devil was ever an in grate to his Lord.

But if thou turn away from them, seeking mercy from thy Lord, for which thou hopest then speak unto them reasonable word.

And let not thy hand be chained to thy neck nor open it with a complete opening, lest thou sit down reprov'd, denied.

Lo! Thy Lord enlargeth the provision for whom He will and straiteneth (it for whom He will). Lo, He was ever knower, seer of His slaves.

Slay not your children, fearing a fall of poverty, we shall provide for them and for you. Lo! the slaying of them is great sin.

And come not near unto adultery. Lo! it is an abomination and an evil way.

And slay not the life for which Allah hath forbidden
save with right. Who so is slain wrongfully, we have given
power unto his heir, but let him not commit excess in
slaying. Lo ! he will be helped.

Come not near the wealth of the orphan save with that
which is better till he come to strength ; and keep the
covenant. Lo ! of the covenant it will be asked.

Fill the measure when ye measure and weigh with a right
balance ; that is meet and better in the end. (O man), follow
not that where of thou hast no knowledge. Lo ! the hearing
the sight and the heart of each of these it will be asked.

And walk not in the earth esultant. Lo ! thou canst
not rend the earth, nor canst thou stretch to the height of
the hills.

The evil of all that is hateful in the sight of thy Lord.

This is (part) of that wisdom wherewith thy Lord
hath inspired thee (O Muhammad). And set not up with
Allah any other God, lest thou be cast into hell, reproved
abandoned.

REASON

Man is a queer combination of Physical body and
Power. His gifts of phsyas help him to understand some
objects with the help of his powers.

In this common gift of nature all human-beings are
alike. Basing on these datae one man cannot be distin-
guished from another. All could see hear smell, taste
touch and feel.

But besides these powers of seeing hearing and touch-
ing etc. man has been blessed with a strange faculty of
distinction of the right from wrong and good from bad. He
possesses that great power with which he could solve
complicated problems and algebraical intricacies. He
formulates theories and suggests formulæ. Not satisfied
with superficial knowledge of anything he enters into the
merit of every item and tries to drink deep in the pool of
knowledge. In this respect one individual is distinct from
the other, because it is not a common gift of Nature
which enables him to arrive at a common result but a
fruit of his self determining power of high soaking in the
atmosphere of great appetite for knowledge. This very
faculty is known as 'Reason'. Reason does not only say
that antonyms cannot be placed together rather it also
tries to enter into the 'whys' and 'hows' of everything and
it comes to its own definite finding after removing the
cloud of mist.

It is in this faculty of Reason that one human-being
surpasses the other. His existence is beyond denial. His
whereabouts are no doubt a great mystery.
But it is beyond physical approaches. When
our power of senses fails we apply our Reason then
and then alone to arrive at a conclusion. For example,
We all know that to every cause there is some effect. The
physiat attempts to discern the first cause only. He tells
us that once nothing existed. Every where there was chaos.
Then life came into existence gradually and the whole
machinery of material world began to revolve. Through
supplemented logic and procedure he reaches upto a point
where he believes that there was ether and all on a sudden

the ether came into commotion by the application of some force and atoms were created. But beyond this he could not go further. The force which brought ether into commotion is still a secret to him. He calls it Nature, but he fails to explain whether Nature is something like that of ether or anything else. It has been proved that nature is not ether. For it is common knowledge that the same thing cannot be cause of itself so nature or the force which caused the ether to move is something else. Here is the border of the scientists' knowledge. But the theologians will go still further and say the external force which is the cause of the existence of the Universe along with its different factors is nothing but what we call "Almighty Power" i.e. 'Allah, Who is the Creator and Great'.

WHERE IT CAN BE APPLIED

The Articles of our Faith are of two kinds. (1) Those which can be proved and (2) Those which are reasonable but cannot be shown.

The articles which could be proved directly are such as Unity of God, Justice of God the Prophet's Innocence, Imam's, etc.

(2) These Articles which are possible but which cannot be proved directly but are not unreasonable are such as giving of details of Paradise, ease and comfort therein, or description of Hell and so on and so forth. In these Articles, though such things cannot be proved physically whether they exist or not but they are not unreasonable and they can be proved by the sayings of the Prophet. In short some of these Articles can be proved directly and some indirectly.

AHADIS

During his Prophethood the Prophet said things by way of commentary or explanation of the Quran. Similarly he set examples by his own actions which have been recorded and handed down to us by the scribes. We call these 'The Traditions or the Sunnah or Ahadis of the Prophet'.

The reporters of these Ahadis were either the contemporaries of the Prophet who were his sincere companions among Muhajirs and Ansars and who were with him at home or accompanied him in his travels and listened to his talks or noticed his action, or those who were the heretics by nature and were inclined to give distorted versions of what they heard or saw.

I place the companions of the Prophet in the following categories:—

1. Those who listened to the words of the Prophet from the very beginning were persons like Ali and Khadija, and then Zaid and Abu Bakr.

2. Those who accepted Islam after the declaration of the Prophethood such as Ja'far (cousin of the Prophet) Omar and Hamza etc.

3. Those who were present after the Prophet's migration, to Medina upto the time of the Battle of Badr.

4. Those who joined with the Prophet after the Battle of Badr upto the Fall of Mecca.

5. Those who joined with the Prophet after the Fall of Mecca upto the time of his demise.*

However, those who listened to the words and saw the actions of the prophet, passed them on to the coming generations and so on till they reached us today. Now it is our duty to check up the narrators of each generation and study their life-history to know whether they were truthful and sincere Muslims or not. Here is the point of bifurcation of Shia and non-Shia Muslims.

In the first generation, among the people, who listened to the words and saw the actions of the Prophet, were Hazrat Ali and then Fatima, the daughter of the Prophet. No other person can be included not because all others were bad but because we do not get satisfactory narratives from any commentators except Bokhari who himself is also not always very authentic. For example, he has often deliberately refrained from quoting from Ja'afar, son of Muhammad, the Sixth Imam and a reputed divine of the Muslim world, but he quoted from Imran, son of Hattan Kharji, an enemy of Hazrat Ali, the Imam and the 4th Caliph of the Muslims. This naturally causes doubt in one's mind.

- * In this way Ayesha, the third wife of the Prophet, who lived with him from the first year of the Migration and Abdullah bin Omar who joined the Prophet after the Battle of Badr, became young and able narrators of the Traditions of the Prophet. Other narrators were Abu Horaira and Moawiya who had accepted Islam after the 8th year of the Migration. Now one could judge oneself how could these people know what the Prophet said or did from the time of his Prophethood upto the time they came into contact with him?

The Shias depend on the narratives of Hazrat Ali and Hazrat Fatima because the Quran testifies to their veracity in the following verse:—

"And whoso disputeth with thee concerning him, after the knowledge which hath come unto thee, say (unto him): Come: We will summon our sons and your sons, and our women and your women, and ourselves and yourselves, then we will pray humbly (to our Lord) and (solemnly) invoke the curse of Allah upon those who lie."
The Family of Imran 3 61. 1

If we quote others, such as Abuzar, Meqdad, Salman and Ibn-e-Abbas, apart from these persons, it is because Hazrat Ali authorised them to quote and considered them faithful, sincere, and trustworthy Muslims.

Next in order, the Shias have confidence in Imam Hasan and Imam Hosain and those companions of theirs in whom they themselves had confidence. Some of them are KUMAIL, MAISAM, SA'SA, QANBAR, companions of Ali and MUHAMMAD and ABBAS, sons of Ali and MUSLIM son of Aqil, JABIR and others.

To the third group belong Imam Zainul Abidin and those of his companions in whom he had confidence like his son, Zaid and his companion, Abu Hazra Sumail. In the same manner, in each period, we select one Imam and his true companions. Thus when Imam Hasan Askari died

1 All the Muslims unanimously believe that the Prophet practically acted upon this verse and carried Ali Fatima, Hasan and Hosain along with him, because they were the only persons, through whom the Turth could be proved.

In 260 A.H., the Shias got a vast collection of the Sayings of the Imams who quoted from their fathers in turn. Each Imam had his companions who carried collections or digests wherein they set down everything the Imam said. Thus from the time of the Prophet upto Imam Mohammad-I-Baqer a few Collections were compiled Among which Tibbun-Nabr, Hadus-I-Qudat, Sermons and Prayers of Hazrat Ali and Prayers of Imam Zaitul Abedin etc. are famous. And from the time of Imam Mohammad-I-Baqer upto the death of Imam Hasan Askari four hundred (400) registers were collected which contained the Principles and the Doctrines of the Faith, commentaries on different subjects, and the details of various other subjects.

As among the companions of the Prophet there were among the companions of the Imams some true and religious Shias, some casual visitors, and heretics and spies who came to the Imams for political gains and misreported what they heard. These heretics and spies induced some companions of the Imams to part with their original copies of the narratives and after alterations circulated them as authentic records, compiled by the true companions of the Imams.

It was found necessary to arrange these registers according to subject matter, and place them under three different categories.

- (1) Authentic
- (2) Doubtful
- (3) Rejectable

The first to do this was MUHAMMAD IBN YAQUB KULAINI (d 329 A.H./939 A.D.), who was an authority on Shia literature and thus competent to assort the true and forged narratives. He carried on this research for 30 years

and was able to compile a book called "KAFI". His work began in the time of our 12th Imam and four famous representatives about whom I shall deal in detail in the Chapter on the "IMAM'S REPRESENTATIVES". This book was completed in the life-time of the last representative. The book embodies only the first category, i.e., the Authentic Ahadis and like the Quran has remained intact with the Shias for all these centuries. Next after this great work of Kafi the following three other books namely, *Mashah Yah Zurehul Faqih* of Mohammad b. Ali b. Babvaih al Qummi (d 381/991) and *Tahzibul Ahkam* and *Istibsar* of Mohammad al-Yusi (d 450/1057) were compiled after great verification and like the work of Kafi they also deal with the authentic ahadis. Thus these four works are regarded by all the Shias to be the only authentic books on authentic ahadis because they are believed to be narrated from their Imams, and they stand the test on the basis of injunction from Quran, reasonable logic and fundamental principles of their religion.

In short, the Shias are not ready to bow their heads more before personality or biographical authority for the acceptance of the same.

After the above four great works many attempts were made to scrutinize the four hundred registers and other records. But Mulla Md. Baqer Majlisi (1037-1117 A. H.) gave a final touch to this attempt. He scrutinized all the ahadis contained in 400 registers and classified them in two categories, viz.: (1) Authentic and (2) Rejectable. His work is regarded as *Encyclopeda of Shia Literature*.

1 Because they believe that if any hadis is opposed to any of the foregoing tests it is to be rejected on the face.

SUMMARY

To summarise this Chapter the sayings and actions of the Prophet which elaborate the meaning of the Quran are called Traditions—Ahadith or the Sunnah of the Prophet. The Shias regard those Traditions of the Prophet as authentic which have been narrated by Hazrat Ali and Hazrat Fatima. Hazrat Ali received all instructions upon temporal and religious matters from the Prophet himself and passed on the knowledge thus acquired to his sons, Hasan and Hosain. In this way the true knowledge of Quran remained with these two persons and also with those who received information from Ali. The latter were usually his companions such as Ibn-i-Abbas, Kumail, Muhammad, son of the First Caliph, Malik-i-Ashtar, etc. In a similar manner whatever Divine knowledge Imam Hosain acquired he passed on to Imam Zainul Abedin and sometimes he also spoke to his companions when they asked him to do so. Imam Zainul Abedin passed on all his knowledge to Imam Baquer and so on upto Imam Hasan Askari who conveyed it to his son, the Twelfth Imam. As already said, every Imam spoke to his companions and whatever knowledge and information we have received from these companions, we call the Traditions of the Imams.

The narrators of these Traditions were sometimes true and sincere Shias and sometimes heretics and spies as mentioned before. However, the records and copies which we have received through the companions of

the Imams are called the 400 Registers. These 400 Registers and other collections were compiled in the following four great works:—

- (1) Kafi;
- (2) Manlayahzurohul Faqih;
- (3) Tahzib; and
- (4) Istibsar.

The genuineness of these four books is obvious for their compilation has been based on the Shia Principles. Thus the Traditions which do not satisfy the test of Reason or are opposed to the verses of the Quran and to the unanimous agreement of the Shias, have no value whatsoever.

As said earlier, the contents of the Four Hundred Registers are placed in two categories. The collection under these two categories is known as BEHARUL-ANWAR compiled in 26 volumes by Mulla Muhammad Baquer Majlisi. His object in compiling this work was to put together all the Traditions concerning the Shias, irrespective of quality, for the reference of research scholars.

Before closing this chapter, I shall give a few examples of some of the true and untrue narratives by non-Shias and even by spies.

- (1) The basic Principles of the Shias are that God has no body, no abode, no space, and there is none like Him. But in the narratives we find that (a) God is seated on the Arsh or (b) He has limbs in His body or (c) He will appear in this or the other world. Narratives of this nature which

are mentioned in the Traditions of the non-Shia Muslims, are false.

(2) The Shias' belief is that the Prophet is free from all sins and is therefore pure. So, if it is reported that (a) the Prophet praised the Idols or (b) prostrated before them, or (c) was inclined to sexual pleasures or (d) committed errors in prayer, and similar narratives, they go against the principles of Faith of the Shias.

(3) An Imam is pure like the Prophet and so he cannot bow his head in allegiance to a person who is not free from sin. He will not accept anybody as Commander of the Faithfuls but Ali, and when opposed by the Kings of the time will bear suffering but will never permit a thing which has been forbidden. Therefore, if the narratives say that Hazrat Ali swore unrightful allegiance or that any of the Imams accepted the Caliph of the time as the Commander of the Faithfuls, or that pressed by any king he permitted the forbidden or vice versa, etc., are baseless.

(4) According to the Doctrines of the Shia-Creed, it is necessary to wash the face and both the hands and to massage the head and the feet before prayer. The Shia-belief is that in prayer the hands are not folded, and that it is forbidden to call out Amen after reciting al-Hamd, and so on. So, if in the Traditions it is said that the feet are to be washed and masah made over the shoes and the hands be folded in prayer or the saying of Amen, etc., these are, therefore, opposed to the unanimous Shia belief and, therefore, are incorrect.

In brief, the following narratives have no value according to Shia-belief:—

1. That which is against the direct teachings of the Quran.
2. Addition or alteration of words in the Quran.
3. Disrespect to the Prophets or our Prophet or his Family or the Imams. ...
4. That which is against Reason.
5. To attribute indecent and indecorous acts to the wives of the Prophet.
6. That those who fought against Hazrat Ali, (the First Imam of the Shias and the Fourth Caliph of the non-Shias) and the other Imams, are Muslims, or worse still to accept them as religious Chiefs or Kings. ...
7. Those Traditions which show Yazid and his party on the right, and blame Hosain and his followers
8. Such tradition which describes the action of the Prophet in his harem narrated even from his wives which is directly opposed to decency and morality.
9. That which advocates renunciation of the world as the most laudable practice, or in other words retards the material and economic prosperity and progress of Muslims.
10. That every prayer however short has lacs and lacs of merits so that in this way the mere repetition of these prayers prevents Muslims from doing good actions.

11. That only recital of 'Kalama' entitles every sinner to enter into Heaven.

As such narratives are against Reason, the Quran and the unanimous verdict of the Shias, they refuse to accept their validity.]

¹ Please see the chapter on Taqiya.



'IJMA'

UNANIMITY

Ijma means consensus of opinion, Ijma is of two kinds:

1. Agreement of all the learned Muslims on one point which is called Ijma-i-Ummat-i-Muslima such as:—

- (i) Our Prophet is the last of all the Prophets;
- (ii) Our Quran is the last of all the Holy Books; and
- (iii) Its laws on permitted and prohibited things will stand till the Day of Judgment.

On these Shia and non-Shia Muslims of all sects agree.

2. Ijma-i-Mazhab or Sectional Consensus: All learned persons of one sect agree on one point such as—according to Hanafis, prayer should be said with folded hands.

In the same way among the Shias there are indecise questions which can be proved on consensus, such as—

- (i) In ablutions the washing of the face and of the arms from elbow to the fingers, and to touch the front of the head and the upper portion of the foot, is incumbent;
- (ii) To say prayers with open arms;
- (iii) In prayers after al-Hamd, to recite one complete sura;
- (iv) In the second raka't after al-Hamd and another one complete sura, to recite Qunut; and
- (v) Not to say congregational prayer or Taraveeh in the nights during the month of Ramazan.

All these above consensus can be proved through Ijma-i-Mazhab.

We have now arrived at the conclusion that the Shia Principles of Faith are based on Reason, the Quran, the Authentic Traditions and Ijma, and the Shia Doctrines are based on the Quran, the Authentic Traditions, and Ijma. This is Shiaism, and those who follow it are called Shias.

TASHAIYO

All religions are based on (1) Belief, and (2) Action. The Articles of Faith are called the Principles of Faith. The Shias have the following five principles of faith:—

- (1) **TAUHEED**—Oneness of God;
- (2) **ADL**—Justice of God;
- (3) **NABUWAT**—Prophethood;
- (4) **IMAMAT**—Imamate, i.e., the institution of twelve Imams after the Prophet; and
- (5) **MA'AD**—The Day of Judgment.

One who does not believe in **TAUHEED**, **NABUWAT** and **MA'AD** is not a Muslim, whereas one who has no belief in **ADL** and **IMAMAT** is not a Shia Muslim.

Now I shall elucidate these five principles in the light of the Quran along with Reason.

TAUHEED

1. First Principle—unity, i.e., the Creator of man and of the entire creation is One **ALLAH**. He has every perfection and He is free from all defects.

Shias' belief in Tauheed is based on the following verses of the Quran:
EXILE—59/22-24:

22. He is Allah, than whom there is no other God, the Knower of the invisible and the visible. He is the Beneficent, the Merciful.

23. He is Allah, than whom there is no other God, the Sovereign Lord, the Holy One, Peace, the Keeper of Faith, the Guardian, the Majestic, the Comforter, the Superb. Glorified be Allah from all that they ascribe as partner (unto Him).

24. He is Allah, the Creator, the Shaper out of naught, the Fashioner. His are the most beautiful names. All that is in the heavens and the earth glorifieth Him, and He is the Mighty, the Wise.

THE CRITERION—25/1-3:

1. Blessed is He Who hath revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples.

2. He unto Whom belongeth the sovereignty of the heavens and earth, He hath chosen no son nor hath He any partner in the sovereignty. He hath created everything and hath meted out for it a measure.

3. Yet they choose beside Him other gods who create naught but are themselves created, and possess not hurt nor profit for themselves, and possess not death nor life, nor power to raise the dead.

THE ANT—27/60-63 :

60. Is not He (best) Who created the heavens and the earth, and sendeth down for you water from the sky where with We cause to spring forth joyous orchards, whose trees it never hath been yours to cause to grow. Is there any God beside Allah? Nay, but they are folks who ascribe equals (unto Him)!

61. Is not He (best) who made the earth a fixed abode, and placed rivers in the folds thereof, and placed firm hills therein, and hath set a barrier between the two seas? Is there any God beside Allah? Nay, but most of them know not !

62. Is not He (best) who answereth the wronged one when he crieth unto Him and removeth the evil, and hath

made you Viceroys of the earth? Is there any God beside Allah? Little do they reflect!

63. Is not He (best) Who guideth you in the darkness of the land and the sea, He Who sendeth the winds as heralds of His mercy? Is there any God besides Allah? High exalted be Allah from all that they ascribe as partner (unto Him).

THE BELIEVERS—23/84-91:

64. Say: Unto Whom (belongeth) the earth and who-soever is therein, if ye have knowledge?

65. They will say: Unto Allah. Say: Will ye not then remember?

66. Say: Who is Lord of the seven heavens, and Lord of the Tremendous Throne?

67. They will say: Unto Allah (all that belongeth). Say: Will ye not then keep duty (unto Him)?

68. Say: In Whose hand is the dominion over all things and He protecteth, while against Him there is no protection, if ye have knowledge?

69. They will say: Unto Allah (all that belongeth). Say: How then are ye bewitched?

70. Nay, but We have brought them the Truth, and lo! they are liars.

91. Allah hath not chosen any son, nor is there any God along with Him; else would each God have assuredly championed that which he created, and some of them would assuredly have overcome others. Glorified be Allah above all that they allege.

AL-HIJR—15/19-25:

19. And the earth have We spread out, and placed

therein firm hills, and caused each seemly thing to grow therein.

20. And We have given unto you livelihoods therein and unto those for whom ye provide not.

21. And there is not a thing but with Us are the stores thereof. And We send it not down save in appointed measure.

22. And We send the winds fertilising, and cause water to descend from the sky, and give it you to drink. It is not ye who are the holders of the stores thereof.

23. Lo! and it is We even We, Who quicken and give death and We are the Inheritor.

24. And verily We know the eager among you and verily We know the laggards.

25. Lo! thy Lord will gather them together. Lo! He is Wise, Aware.

CATTLE—6/94-101:

94. Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught, and who saith: I will reveal the like of that which Allah hath revealed? If thou couldst see, when the wrong-doers reach the pangs of death and the angels stretch their hands out saying: Deliver up your souls. This day ye are awarded doom of degradation for that ye spake concerning Allah other than the truth, and scorned His portents.

95. Now have ye come unto Us solitary as We did create you at the first, and ye have left behind you all that We bestowed upon you, and We behold not with you those

your intercessors, of whom you claimed that they possessed a share in you. Now is the bond between you severed, and that which ye presumed hath failed you.

96. Lo! Allah (it is) Who splitteth the grain of corn and the date-stone for (sprouting). He bringeth forth the living from the dead, and is the bringer-forth of the dead from the living. Such is Allah. How then are ye perverted?

97. He is the Cleaver of the Daybreak, and He hath appointed the night for stillness, and the sun and the moon for reckoning. That is the measuring of the Mighty, the Wise

98. And He it is Who hath set for you the stars that ye may guide your course by them amid the darkness of the land and the sea. We have detailed Our revelations for a people who have knowledge.

99. And He it is Who hath produced you from a single being and (hath given you) a habitation and a repository. We have detailed Our revelations for a people who have understanding.

100. He it is Who sendeth down water from the sky, and therewith We bring forth buds of every kind; We bring forth the green blade from which We bring forth the thick clustered grain and from the datepalm, from the pollen thereof, spring pendant bunches; and We bring forth gardens of grapes, and the olive and the pomegranate alike and unlike. Look upon the fruit thereof, when they bear fruit, and upon its ripening. Lo! herein verily are portents for a people who believe.

101. Yet they ascribe as partners unto Him the jinn, although He did create them, and impute falsely, without

knowledge, sons and daughters unto Him. Glorified be He and high exalted above (all).

The shortest and the most perfect is Sura Unity 112/2-3.

"2. Say: He is Allah, the One.

3. Allah is eternally Besought of all.

4 He begotteth not, nor was begotten.

5 And there is none comparable unto Him."

From the above verses embodying the attributes of God, it is clear

That there is no God but He.

He is the Creator of the entire Creation and is All-Powerful, All-Knowing, All-Wise, All-Merciful and All-Accomplished.

He has created Space, Time and Elements. Hence it is logically established that He is above these Space, Time and Elements, so He is Eternal

He has no partner or His like.

ADL

2. Second Principle—Justice: i.e., God is Just. He has given reason to man to know right from wrong through the senses so that he can use his eyes ears, and limbs either for good or evil action.

Thus man can utilise his will-power, a gift of God in every action. He is answerable for his own deeds. His prosperity depends upon his own exertions.

Regarding Justice, Shias rely on the following verses of the Quran.

(The Star: 53/39-41)

39. "And that man hath only that for which he maketh effort;

40. And that his effort will be seen;

41. And afterwards his effort will be repaid for it with fullest payment".

About the free-will and power of man Allah says:—

PROSTRATION—32/14:

14. So taste (the evil of your deeds). For as much as ye forgot the meeting of this your day, lo! We forget you. Taste the doom of immorality because of what ye used to do "

Certainly God does not want human being to suffer. People oppress themselves. Man creates a place for himself by his own actions, as we find in the Holy Quran.

THE AHQAF—45/19:

19. And for all there will be ranks from what they do, that He may pay them for their deeds! and they will not be wronged.

In short God has provided the Human-Beings with Life, Senses and Reason. He (Man) is perfectly free in his thoughts and deeds. There is absolutely no internal or external force to interfere with his actions. He is answerable to his own deeds.* His rewards or punishment will be a result of his own actions guided by his free will, as Quran finally decides, "whoever has done an atom's weight of good shall see it, and whoever has done an atom's weight of evil, shall see it also." **

* F. N. Those who believe in the Justice of God are called 'Adlia'. Among the Muslims, only Shias believe as above, whereas the rests of the sects of Islam believe that their actions are guided by some external force and hence are called 'Jabria'. Thus in their view God is creator of both "good" and "evil," "vice" and "virtue."

**EARTHQUAKE—99/7-8:

NABUWAT

3. THIRD PRINCIPLE-PROPHETHOOD

When we believe in God and in His oneness and justice, Reason will tell that God always guides human-beings. To heighten their spiritual and moral standards and to distinguish between wrong and right, He has appointed one or a number of leaders under the name of Prophets, in every nation and in every age. Thus Allah says:—

(Jonah 10/48).

And for every nation there is a messenger. And when their messenger cometh (on the day of Judgment it will be judged between them fairly, and they will not be wronged.

(Bee: 16/36).

And verily we have raised in every nation a messenger. (Believers: 23/44).

Then we sent our messengers one after another. Whenever its messenger came unto a nation they denied him.

The above quoted verses reveal that Prophets, in the shape of messengers of Allah, came in different countries and in all ages. From this, it also appears that the numbers of the Prophets must have been numerous and more than one must have existed at the same time but in different regions. But in order to exercise a precaution against the false pretenders, Allah appointed His messengers with clear proof so that they could be distinguished from false claimants. These proofs have been termed in the Quran as "BURHAN".

The true Prophets first produced "BURHAN" and then

commandments of Allah in the form of Book and then their future programme to every nation.

Quran calls the latter "MEEZAN".

Iron: 57/25.

We verily sent our messengers with clear proofs and revealed with them the Scripture and the Balance that mankind may observe right measure.

Thus in order to trace the long line of Prophets who brought commandments from Allah to human-beings, if we go back to the Quran we shall find that Noah heads the list.

(Counsel: 42/13).

He hath ordained for you that religion which He commanded unto Noah, and that which we inspire in thee (Muhammad) and that which we commanded unto Abraham and Moses and Jesus saying:—Establish the religion and be not divided therein.....

But this verse is definitely not an exhaustive list. The Quran mentions only a few names of the famous Prophets, say about twenty-five and mentions about the rest in general way for example:—

(Jonah: 10/14).

We destroyed the generations before you when they did wrong and their messengers (from Allah) came unto them with clear proofs (of His Sovereignty) but they would not believe. Thus do we reward the guilty folk.

(The Story: 29/59).

And never did thy Lord destroy the townships, till He raised up in their mother (town) a messenger reciting unto them. Our revelations. And never did We

destroy the townships unless the bulk thereof were evil-doers.

In short, in every part of the world, such as Africa, America, Asia, etc., Prophets appeared and through their respective languages such as Sanskrit, Hebrew, Latin, Chinese, etc., they preached to their people.

Regarding the numbers of the Prophets, as it is said above all are not named in the Quran, so we cannot give a particular number of them.

(Women: 4/163—170).

163. We inspire thee as We inspired Noah and the Prophets after him, as We inspired Abraham and Ishmael and Isaac and Jacob and the tribes, and Jesus and Job and Jonah and Aaeron and Solomon and as We imparted unto David the Psalms;

164. And messengers. We have mentioned unto thee before and the messengers, We have not mentioned unto thee; and Allah spake directly unto Moses.

165. Messengers of good cheer and warning in order that mankind might have no argument against Allah after the messengers. Allah was ever Mighty, wise.

166. But Allah (Himself) testifieth concerning that which He hath revealed unto thee; in His knowledge hath He revealed it and the Angels also testify. And Allah is sufficient witness.

167. Lo! Those who disbelieve and hinder (others) from the way of Allah they verily have wandered astray;

168. Lo! those who disbelieve and deal in wrong, Allah will never forgive them, neither will He guide them unto a road.

169. Except the road of hell, wherein they will abide for ever. And that is ever easy for Allah.

170. O mankind ! The messenger hath come unto you with the truth from your Lord. Therefore, believe (it is) better for you. But if ye disbelieve, still lo ! unto Allah belongeth whatsoever is in the heavens and the earth. Allah is ever Knower, Wise.

In short, He has sent a Book for the guidance of every nation. The last of all and also the best is our Prophet Hazrat Muhammed, about whom the Quran says.

The Clans; (32/45-48).

45. O Prophet! Lo! We have sent thee as a witness and a bringer of good tidings and a warner.

46. And as a summoner unto Allah by His permission and as a lamp that giveth light.

IMAMATE

4. FOURTH PRINCIPLE-IMAMATE

As a preliminary I have said in the First Step, and also in this book that the Prophet appointed Hazrat Ali to succeed him as Imam and Hazrat Ali appointed as his successors, his sons, Hazrat Hasan and Hazrat Hossain, one after the other. In the same way Hazrat Hossain appointed Hazrat Zainul Abedin, and so on upto Hazrat Hasan-I-Askari who appointed the last Imam who has disappeared.[†]

The Muslims are unanimous that after the Prophet there will be an Ameer of the Islamic State, i.e., Religious Leader, Caliph or Imam.

THE SHIAS AND NON-SHIAS ARE UNANIMOUS IN THIS BELIEF. NOW WE HAVE TO SEE HOW THIS CALIPH OR IMAM IS TO BE APPOINTED—BY SELECTION, BY ELECTION, BY ARBITRATION, OR BY NOMINATION.

Since the Imamate is a spiritual-cum-secular office, the Shia-Muslims from the very beginning have believed in Divine Right such that an Imam is appointed by the Prophet and this was actually done. Therefore, the Imam had to be appointed by nomination. Whether the Shias are right or wrong in this belief, it cannot be re-opened now. But the non-Shia Muslims, however, remain undecided. According to their belief, the question of Caliphate began in the following manner:—

[†] This last Imam will reappear and justice will once more prevail on earth. The time of the appearance of this Imam has not been fixed, but some signs have been given which will precede his appearance. I shall briefly deal with this at some other occasion.

After the Prophet, the Muhajirs, i.e., the Muslims of Mecca and the Ansars, i.e., the Muslims of Medina, differed as to who would be the Caliph. Each group wanted a member of his own party to be the Caliph. At last the Muhajirs prevailed. The first man to take the initiative in the matter was Omar and he swore allegiance to Abu Bakr saying—

"I accept you as the Caliph after the Prophet." At this the majority of the Muhajirs and the Ansars followed Omar and accepted the Caliphate of Abu Bakr. But except (a) the Hashimites who remained with the Prophet's family and (b) a group of the Ansars who supported the chief of their tribe, Sa'd ibn Abee Obada, who, upto the end of his life did not swear allegiance to Abu Bakr. However, let us take that **ABU BAKR WAS ELECTED CALIPH BY A MAJORITY OF MEDINITES**.

Abu Bakr, the First Caliph, appointed Omar as his successor a few hours before his death. Thus **THE SECOND CALIPH OMAR WAS APPOINTED BY NOMINATION**.

The Second Caliph, before his death appointed a committee of six persons to decide amongst themselves as to who would be the Caliph. They were:—

(1) Ali; (2) Zubair; (3) Talha; (4) Abdur Rahman Ibn-l-Awi; (5) Osman, and (6) Sa'd-l-Waqqas.

Abdur Rahman, who was appointed Chairman of the Committee by the Second Caliph, first proposed to Ali, saying "I shall swear allegiance to you on three conditions, namely that you follow—(i) the Quran; (ii) the Sunnat, i.e., the sayings and actions of the Prophet; and (iii) the methods of the first two Caliphs." Ali said, "After following the Quran and the Sunnat if the methods of the former two

Shaikhs were opposed to Quran and the Prophets Traditions, they were not at all worthy of practice, and if they agreed with them, it was superfluous to include them in the conditions." But Abdur Rahman insisted on his silly arguments for which Ali could not accept the offer.

As a result Ali was not elected. Osman accepted the silly conditions of Abdur Rahman in toto and was thus declared as a Caliph instead of Ali by Abdur Rahman, the chief of the Arbitrators.

I do not wish to throw light on the purity of motive behind this Committee. **THE FACT REMAINS THAT OSMAN BECAME THE THIRD CALIPH BY ARBITRATION.**

During the later days of Osman's Caliphate, the people of the entire Islamic world such as those of Egypt, Iraq, Iran, the Hedjaz, Yamen, etc., rose against him and deputed their representatives to visit Medina and enquire into the allegations against the Caliph. They were asked to see that Osman undertakes to supervise that his evil governors abstain from their former practices or alternatively to depose him and appoint an able and efficient man as Caliph. This deputation arrived in Medina. But the Caliph however, did not meet their genuine demand and as a result he was murdered. This was the first instance of internal revolution among the Muslims. After Osman Ali was elected Caliph by common consent of the people of Medina and by the representatives of all the countries of the Islamic State. All others swore allegiance to Ali in the

Prophet's Mosque, with the exception of a few persons like Hassaan, son of Sabet, Abdullah, son of Second Caliph, Merwan, son-in-law of the Third Caliph. After his election Ali issued a circular to all the governors to swear allegiance to him on their behalf and on the behalf of their people. The governors of all the provinces of the Islamic State and their people offered allegiance to Ali. Only Moawiya, the Governor of Syria, did not send his allegiance, because he had long been against Ali and in his province he had been carrying on anti-Ali and Anti-Hashimite propaganda. However, Ali was elected as the Fourth Caliph. After Ali, all the people of Kufa swore allegiance to his son Hasan at the Mosque of Kufa. Excepting Syria and Egypt all the Provinces accepted his Caliphate and till today the non-Shia Muslims put the order of the Caliphate in this way—

- I. Abu Bakr,—2 years, 4 months;
- II. Omar,—10 years, 6 months;
- III. Osman,—11 years, 11 months;
- IV. Ali,—4 years, 9 months; and
- V. Hasan,—6 months.

Hasan remained Caliph for about 6 months. Faced with the hostilities and conspiracies of Moawiya he discarded caliphate and concluded truce on the following four conditions, viz:—

- (1) That Moawiya would follow the Quran and the Prophet's Deeds and Words;
- (2) That he would cease cursing Hazrat Ali;
- (3) That he would give protection to the life, property and honour of the Shias of Ali; and

- (4) That he would not appoint anyone as his successor.

Backed by his companions, Moawiya became the Head of the Islamic World, on the above conditions but he soon changed the Caliphate into Kingship (Monarchy).†

However, the Ommayyade rule commenced from Moawiya, who appointed his son Yazid, the murderer of Imam Hosain, as his successor. But Yazid's son, Moawiya II, declared that he was not worthy of the sacred office. In this way he revolted against his own father and grandfather. The Omayyade party acknowledged the rule of Khalid, the minor brother of Moawiya II, and Marwan a son of Hakam became regent during the minority of Khalid.t.t.

Marwan very soon removed Khalid and himself became Caliph and King of the Muslims, and thereafter the crown passed from one member of his family to another. As a result, from 41 A. H. upto the time of the last Ommayyade King, Merwan II, (133 A. H.) the family rule continued either with or without nomination. In this way the Ommayyade Kings ruled for about 92 years.

The Ommayyade dynasty came to an end in 133 A.H. Then the Abbasides who were related to the Prophet's

† In this connection the Non-Shia Muslims have quoted a reliable Tradition of the Prophet that the Prophet said that after him the period of Caliphate would be 30 years after which there would be terrorizing dictatorial Kingship. It is note-worthy that the Caliphate started from the month of Rabi-ul-Awwal 11 A.H. and Moawiya appeared in scene in the month of Rabi-ul-Awwal 41 A.H., which makes 30 years.

Continued page 42.

uncle became the Kings of the Muslims. These Abbasides, though Hashimites, were against the family of All.

Abdullah al Saffah was elected by the people of Kufa as the First King of the Abbasides. From 133 A.H. upto 656 A.H. about thirty Abbasides became Kings or Caliphs by inheritance. In 656 A.H., Mostasim, the last Abbaside Caliph was killed by Halakoo, the famous Mongul King and thus the Caliphate ended in Baghdad. But Mustansir,

Continued from page 41.

†Marwan was the man who with his father was expelled from Medina by the Prophet for his misdeeds. He was the same Marwan who was banished still farther by the First and the Second Caliphs in keeping with the Prophet's wishes, but was later on recalled to Medina by the Third Caliph, Osman, in contravention of the wishes of the Prophet and the previous two Caliphs. He was the man who took advantage of the simplicity of the Third Caliph and started interfering with the work of the Caliphate. His actions were responsible for the murder of the Third Caliph, and he also joined the rebels against Hazrat All in the battles of the Camel and Siffin. After the martyrdom of All and the abstention of Hasan he was appointed Governor of Medina by Moawiya and on assuming this office he started the persecution of Hazrat Hasan and the Hashimites. He was the same Marwan who got Imam Hasan poisoned at the instigation of Moawiya and who, assisted by a battalion of his army shot arrows at the bier of Imam Hasan. During the reign of Yazid, he broke the news of Hosain's martyrdom with rejoicings to the people of Medina.

one of the sons of Tahirbillah, fled to Egypt and established a dynasty which ruled upto 1517 A.D. In 1517 A.D. Sultan Salim Osmani conquered Egypt and laid the foundation of Osmani Caliphate in Turkey and the Osmanlan Caliphs continued from 1517 to 1922 under the name of Osmanite Caliphs.

Mustafa Kemal Pasha (Ataturk) abolished the Caliphate altogether and founded the Republic of Turkey. After this, upto the present time no new Caliph has appeared either under the old practice or through any subsequent innovations.

SUMMARY

Now I shall summarise the above detail. From the beginning upto now the basic principle of Imamate is that of nomination first by the Prophet and then by the Imams. Since the Shias believe in the Innocence of the Prophets it is impossible for the Prophets to appoint an unworthy person as the leader of the Muslims and the Head of the State. In the same way an Imam, who is pure will not nominate an unworthy successor. The Quran and Reason will decide how far this basic principle is correct.

But the non-Shias have no fix principle, whatsoever, about Caliphate. Sometimes it is decided by election, sometimes by nomination and sometimes by arbitration. It is due to these uncertain principles that till today they do not have any accepted procedure in this matter.

In spite of all this, no non-Shia or Shia Muslim can say that the Quran has referred to the Names of Hazrat All

and his sons or any name from the First Caliph Abu Bakr to Sultan Abdul Majid, the last Osmanli Caliph. The Quran has however, laid down certain conditions to be fulfilled by the Caliph or leader of the Muslims. Hence it has ordered the Muslims to accept certain types of leaders and to reject others.

Here are some of the verses—

Cow: 8/124.

124. And (remember) when his Lord tried Abraham with His commands, and he fulfilled them, He said: Lo! I have appointed thee a leader for mankind. (Abraham) said: And of my offspring will there be leaders? He said: My covenant includeth not wrong-doers.

Repentance: 9/119.

119. O ye who believe! Be careful of your duty to Allah, and be with the truthful.

In short, the leader of the Muslims should be a person, who is himself Divinely guided, and does not require guidance in any respect.

Jonah: 10/36.

36. Is He Who leadeth to the Truth more deserving that He should be followed, or he who findeth not the way unless he (himself) be guided. What alleth you. How judge ye?

On this basis, according to the Shia-belief there is only one condition for an Imam and that is that he must be innocent.

It may be asked what is the meaning of "Innocence". Let me, therefore, elucidate this point—

He is called "Innocent" who in his every walk of life does never step against religious, moral, rational, reasonable and true social atmosphere and who does not ever act against the bare commonsense.

Thus character is the criterion of position. In other words Imams are like the Prophets who were guided by God. In every respect they are guides of humanity, and their own guide is the Quran and the Words and the Deeds of the Prophet. After the Prophet such an Imam is the leader of mankind. It is incumbent upon everybody to follow and obey the Imam as it is on him to obey God and the Prophet. The Imam is the true Caliph of the Prophet, and the Prophet is the true Caliph of God.*

Thus according to Shia-belief all the Prophets, particularly our Prophet Muhammad, his daughter Hazrat Fatima Zahra and the 12 Imams were the chosen, sincere and devoted servants of God, and all of them were innocent. We, Shias call the Prophet, Hazrat Fatima

* The Shia-belief is that if an Imam orders Jihad everybody must be prepared to fight, and on the other hand Jihad cannot be started without the permission of the Imam. If the Imam thinks it expedient to remain quiet and not to interfere with the administration of the State, it is the duty of his followers to abstain from it. But in the absence of Imam when it is a question of defence, the followers are free in their discretion. Besides these conditions a Shia is required to co-operate in the administration of the country. He has to be loyal to the Government of his time, to pay Zakat, to accept service and not to keep aloof from Islamic society.

Zahra, and the 12 Imams "14 INNOCENTS." I have already given a brief life sketch of the Prophet earlier in this book and have also given separately a short biographical sketch of all the innocents as a Third Step of this series.

MA'AD

5. Fifth Principle—The Last Day.

We know that the fifth principle of Shiaism is MA'AD which means 'to return'. I have said in the previous book that after death we shall be resurrected and rewarded according to our deeds. We can explain it in this way that human-beings were not eternal in existence. They were created later on. The first pair through whom the human race was created is called Adam and Eve. Now it is to be seen how many thousands of years before them the world had been created. This can not be calculated in the light of the history of civilization because it began long after the creation of mankind. How the first couple lived, ate and dressed are also not known. From our Holy Book we know only that the birth of mankind started in this manner.

As God says that Human-beings have been created from dust, potter's clay, mire, sticky mire, male and female, semen, from a gushing fluid, a drop of thickened fluid, from a clot (of blood) etc. Thus before attaining perfection, Human-beings had to pass through different stages which have

been described in detail in the Holy Quran. For example They have been created out of—

- | | | | |
|------------------------------|-----|-----|------------------------------|
| (1) Dust | ... | ... | (al-Hajj 22/5) |
| (2) Clay | ... | ... | (Cattle 6/2) |
| (3) Dry ringing clay | ... | ... | (al-Hijr 15/28) |
| (4) Black clay | ... | ... | (al-Hijr 15/26) |
| (5) Potter's clay | ... | ... | (Rahman 55/14) |
| (6) Plastic clay | ... | ... | (Saaffat 37/11) |
| (7) Union of male and female | ... | ... | (Troops 29/4) |
| (8) Drop of seed | ... | ... | (Hajj 22/5) |
| (9) Despised fluid | ... | ... | (Prostration 32/8) |
| (10) Gushing fluid | ... | ... | (Morning Star 87/6) |
| (11) Thickened fluid | ... | ... | (Time 76/2) |
| (12) Clot | ... | ... | (Believers 23/14, Hajj 22/5) |
| (13) Shapeless lump | ... | ... | (Do.) |
| (14) Covered bones | ... | ... | (Do.) |
| (15) Spirit was blown in | ... | ... | (Hijr 15/29) |

In short, thousands of years ago the multiplication of the human race started through the first pair. This pair lived in Nature's Garden or what is called Paradise. They covered their limbs with leaves,* and when the first death occurred they did not know what to do with the corpse,—whether to bury, burn or dispose of it otherwise.** The origin of mankind can be traced to one couple. In about 25 years this pair multiplied into a second generation and in this manner from this one couple today we have about 2½ billion human-beings. Mankind did not exist before Adam and Eve and a time will come when

* Tu Ha 20/121.

** The Table spread 5/27-31.

it will likewise cease to exist. The world with all its embellishments will perish and the earth will change its shape. The Sun, the Moon and the Stars will not remain as they are now. Again the whole human race will be revived by the command of God. Then men will witness the fruits of their deeds. All men whether good or bad, just or unjust, will be presented before their Creator for justice. We call this "The Day of Reckoning". Its significance is based on a high and proper administration of justice and equity. Reason, the faith in the Just God, the True Prophet and the Holy Book compel us to believe that Day and Night, Black and White, Literate and Illiterate, Large and Small, Merit and Demerit, Good and Evil cannot be of equal status. To imagine that the end of one who spent his whole life in hardship, sufferings and sorrow for the others at the commandments of God and of the other who passed his life in luxury, lavishness and enjoyment against the teaching of Islam will be levelled together, is beyond the jurisdiction of Reason and scope of Justice. Naushirwan and Chengiz can not meet the same end. Prophet Mohammad (peace be on him and his Holy Family) and Abu Jahl cannot be treated equal. Husain and Yazid can not be placed on the same and equal standard. Socrates, Aristotle, Avicenna and many others who contributed their whole lives for the sake of humanity cannot be equalised with the great devils of society of all ages. Hence it is crystal clear that death is not and cannot be a final end of the life of this transient world. Life after death is not a sheer hypothesis but a proved axiom.

The Prophet has conveyed to us through the Quran that after the death of all the human-beings there will be a

day which is called the "Day of Resurrection" and on which day all will have to present an account of their deeds. **This will be a day when the doers of good will be rewarded and the doers of evil will taste the sour fruit of their actions** On this day people will be divided into 3 groups:—

- (1) Those who were good throughout their lives and did good deeds;
- (2) Those who were bad all their lives and were engaged in evil deeds and caused suffering to others for their own benefit; and
- (3) Those who passed a part of their lives in doing good and a part in doing evil and whose lives are a mixed record of good and evil deeds.

It should also be noted that the result of every deed is not the same. A minor good deed may have an abiding effect whereas another minor evil deed may have a far-reaching effect; e.g.:—

- (a) If a student is careless in answering his examination papers in his final examination, he may fail in the examination and thus may miss an opportunity to make his life successful and may consequently reap disgrace throughout his life;
- (b) Again, if some had murdered Edison when he was a student it would have been a simple murder of a man, but it must have affected the progress of the world for a number of years to come; and
- (c) Again in the last great war only one bomb was dropped on Hiroshima, but it destroyed thousands of lives.

Thus these actions may be numerically equal but they are much different in consequence. In this way one bad action may be equal to the bad deeds of ages. In short it is the quality of the deed which is taken into account and not the quantity. In this manner those who did good deeds will pass their whole life in comfort and happiness on the Day of Judgment, and those who troubled others for their own comfort may pass their time in perpetual pain and disgrace.

Regarding the third group of people whose lives are a mixture of good and evil deeds, God will weigh their actions against each other. If their good deeds out-weigh their bad ones they may be pardoned. But if the bad deeds out-weigh the good ones such persons may or may not be pardoned unless there is an intercession on their behalf as we have in the Quran:

THUNDER: 13/18-25.

18. For those who answered Allah's call is blis; and for those who answered not His call, if they had all that in the earth and therewith the like thereof, they would proffer it as ransom. Such will have a woeful reckoning and their habitation will be hell, a dire abode.

19. Is he who knoweth that what is revealed unto thee from thy Lord is the truth like him who is blind? But only men of understanding heed;

20. Such as keep the pact of Allah, and break not the covenant.

21. Such as unite that which Allah hath commanded should be joined, and fear their Lord and dread a woeful reckoning.

22. Such as persevere in seeking their Lord's countenance and are regular in prayer and spend of that which We bestow upon them secretly and openly, and overcome evil with good. Theirs will be the sequel of the (heavenly) Home.

23. Gardens of Eden which they enter, along with all who do right of their fathers and their helpmeets and their seed. The angels enter unto them from every gate.

24. (Saying): Peace be unto you because you persevered. Ah! passing sweet will be the sequel of the (heavenly) Home.

25. And those who break the covenant of Allah after ratifying it, and sever that which Allah hath commanded should be joined, and make mischief in the earth: theirs is the curse and theirs the ill abode.

The classification by the Quran is in this manner:
HUD: 11/103-108.

103. Lo! herein verily there is a portent for those who fear the doom of the Hereafter. That is a day unto which mankind will be gathered, and that is a day that will be witnessed.

104. And We defer it only as a term already reckoned.

105. On the day when it cometh, no soul will speak except by His permission; some among them will be wretched (others) glad.

106. As for those who will be wretched (on that day) they will be in the Fire; sighing and waiting will be their portion therein.

107. Abiding there so long as the heavens and the earth endure save for that which thy Lord willeth Lo! thy Lord is Doer of what He will.

108. And as for those who will be glad (that day) they will be in the garden, abiding there so long as the heavens and the earth endure save for that which thy Lord willeth: a gift unfailing.

From these details, it appears that on the Day of Judgment the actions of mankind will have to be tested. The Scales of Justice will be used to weigh these deeds by quality.

A time will come when all will face their final end. But there is a distinction between the death of (human-beings) and the death of other than human-beings. Death of human-beings means a refashioning of life and change of abode, whereas the death of other than human-beings means final destruction. Human-beings were created for God, thus God is the cause and men are the result. Since cause (God) is Eternal men are also non-perishable for their relations. Again since other than human-beings were created for men for their material abode, with the death of mankind all things will perish and then death will be a final destruction for them.

In this world man has been given full liberty in the exercise of his discretion and adoption of his action. But at death he forfeits all his personal powers. He is rewarded or punished according to his virtues or vices and thus remaining ever happy or ashamed for his past deeds.

Man's conscience guides and questions his action during life. As man is imperishable, his conscience continues after death by discarding its material form.

As the measure of our good or bad deeds will be unequal, the Quran refers to different kinds of rewards and punish-

ments in Heaven and Hell. Man sees the result of his good or bad actions with his senses and thus punishment and merit have been referred to in material forms. These are the irrefutable facts about Ma'ad concerning which reference has been made in the Quran and the traditions and these are sufficient proof for us.

Here I like to give a short definition of some relative words often used in relation to the Day of Judgment and Life after death.

Ma'ad— means to return i.e. life after death.

Mahshar— the place where all will assemble.

Day of reckoning, i.e. The day on which everybody will recount all his deeds by his own memory.

Scales— an apparatus to discriminate between good and bad actions. This will not be like the material scales which can measure only material things and not abstract actions.

Sirat—the right path which is the difficult one but which can be traversed by easy means, namely by obedience to God.

Hell— the place of suffering for bad deeds.

Heaven— the place of rewards for good deeds.

SUMMARY

Now I sum up our beliefs in this way :—

We believe in what our prophet has said in form of the Quran.

We believe in all that has been revealed to the Prophet and reached us in fact through our Imams and their sincere companions; but we have no faith in all the idle things reported by untrustworthy reporters.

We are God's servants about whom He says:--

Who hear advice and follow the best Thereof. Such are those whom Allah guideth, and such are men of understanding.

TROOPS 39/18

We believe in Truth and bow our heads before it, and we are the fatal enemies of false and baseless reports.

Now once again I have to deal with our principles of Faith in brief.

TAUHEED: We believe that God is one and has none like unto Him. He is All knowing and Omnipotent. He is Eternal. He has created everything for man and the creation of man is an evidence of His Might. He is free from all defects.

ADL: We believe that He is just and so He likes justice. He has given us reason, power and strength. We are responsible for all our actions. He has created us good and demands goodness from us.

NABUWAT: We believe that since the creation of humanity, Allah has been sending to this earth. Prophets and Scriptures. He has never abandoned any nation without a guide. The last and the greatest of all the prophets is Hazrat Muhammad to whom the Quran was revealed. All the prophets were put in respect of their speech, conduct and action. They never committed any sin or crime.

THE QURAN: We believe that this is the word of God which was sent to us through our Prophet. It consists of 30 Parts and 114 Chapters. It exists to-day without any addition or alteration. It is the same as when it was revealed to the Prophet during his 23 years of Prophetic-life. The only difference is that when the Quran was compiled after the Prophet no care was taken to put the Chapters in order of revelation at Mecca and Medina.

AKHBAR: The words and deeds of the Prophet which have reached us through narrators from time to time.

There are two kinds of Akhbars: (1) Mutawatir, i.e. such Akhbars which have been reported by so many reporters of different ages and places that there remains no room for any suspicion to their unreliability, e.g. the famous sermons of the Prophet in his farewell Haj at Mecca and Gadhira-J-Khum regarding future programme of the Muslim Nation about themselves and the Prophet's Ahl-i-Bait.

(2) AHAAD: Reports which may be either accurate or false. Accordingly, we accept only the trustworthy reports as fit for our guidance, and reject those which are not so. In other words, we accept those Akhbars as trustworthy upon which Shias and non-Shias both have agreed and those of which the fountain head are Ahl-i-Bait, but we do not accept the Traditions reported by Abu Huraira, Kabul Ahbar or other such unreliable narrators.

IMAMATE: We believe that Hazrat Ali and his eleven descendants are Imams consecutively and are the appointed successors of the Prophet. The last Imam, Muhammad Mehdi, son of Imam Hasan Askari disappeared as God willed. He is alive and shall return to rule and spread justice and equity.

KHALAFAT: The non-Shias, however, hold that the succession of the Prophet is in this order:--

(a) The First Four Caliphs: Abu Bakr, Omar, Osman, and Ali. After Ali, Hasan was elected as Caliph. Later, he withdrew for some known or unknown reasons.

From this time monarchy was established in the name of Caliphate.

In this way, the Ommayyades ruled from 41 A. H. to 133 A.H. and the Abbasides from 133 A.H. to 656 A.H.

During the last days of the Abbasides, when the last Abbaside Caliph Mustasim was murdered another branch of this dynasty was established in Egypt which ruled upto 1517 A.D. The Fatimides of Egypt were thereafter acknowledged as Caliphs of the Muslims. After them, Osman, a man of Turkish origin, founded the Osmanite Caliphate. This continued upto the last Caliph Abdul Majid II. Mustafa Kemal Pasha dethroned this last Caliph and thus Caliphate was obliterated from the world in 1922, and now the Muslim world is without any Caliph.

TRADITIONS OF THE IMAMS: The words and deeds of the Imams which reached us through the narrators are called the Traditions of the Imams. Just as the narrators of the Prophet were true or hypocrite Muslims, the narrators of the Imams were also either reliable or untrustworthy ones. Some of them came in the garb of Shias and in order to slight the Shias they gave us narrations mixed with truth and lies.

We have to accept only the trustworthy narrations, and the untrustworthy ones are to be tested before acceptance. Only the trustworthy ones which are in conformity with the Traditions and the Quran are acceptable and fit for our guidance and practice.

MA'AD: We believe that this is the day when all men will die and be revived. The records of their deeds in the world will be with them. They will be their own judges. Their

inner as well as outer senses will see and read these records in conformity with which they will either raise their heads in pride or lower them in shame. This judgement is inevitable for every-body. In fact from the very day of their death they will have their reward or punishment as their graves will be a sample of Heaven or Hell for them.

These are our Faiths and Beliefs. We have built them on these four fundamental resources:

1. Reason.
2. The Quran.
3. Trustworthy Traditions.
4. Unanimity of the Muslims and of the Sectional Shias.

DOCTRINES OF FAITH

Having explained the principles of Faith, I take up the Doctrines of Faith, which exclusively relate to our actions. For the sake of convenience I am dividing them into four parts:—

(1) **WORSHIP** : (a) Duty to God—Such as Prayers, Fasting and Haj. * (b) Duty to the Community and the State—Such as Zakaat, Khums, Jehaad, (Defensive and Offensive obligations).

(2) **SOCIAL LAW** : (Domestic Life).

(3) **CRIMINAL LAW** : ** (Such as cutting off the hand of the thief, whipping the drunkard and gambler, condemning the murderer and rebels, etc.).

(4) **MORALITY** : (Such as being truthful, trustworthy, honest, etc.). ***

Out of these four parts I take up the first two with some details:

1. **WORSHIP** : It consists of (i) PRAYER, (ii) FASTING, (iii) ZAKAAT, (iv) KHUMS, (v) HAJ, JEHAAD, (vi) AMR-I-BE-MAAROOF and (viii) NAHI-I-AZ-MUNKIR. ****

* By performing such duties we mean that we are doing this for God alone, e.g. Prayer is said as commanded by Allah and not for mere show or exhibition. Fasting is observed, in order to obey God and it is not hungerstrike or to improve our health.

** Things that go against the solidarity of Islam, and punishment thereof.

*** Things which have to do with our morals.

**** The last two i.e. (vi) and (viii) are mentioned under the heading of Worship because they are mainly for the propagation of the first six.

2. **SOCIAL LAW** : It consists of (i) Commerce, (ii) Contract, (iii) Partnership, (iv) Gift, (v) Inheritance, (vi) Marriage, and (vii) Divorce. *

PRAYER

It means the performance and compliance with the injunctions which our Prophet has laid down and made incumbent upon us whether daily, weekly or annually.

THE FOUR PRELIMINARIES OF PRAYERS

Since prayer means to present ourselves before ALLAH and by this we prove that we are His sincere and obedient servants, we must ascertain whether our mode of offering prayer is like that of the Prophet or not. Therefore, we have to note when, where, and how to offer our prayers. So, before we offer prayers we have to take into account (i) time, (ii) place, (iii) dress, and (iv) cleanliness of body as well as of the mind, for these are the preliminaries of prayer. After this we have to see what constitutes prayer and what are the modes of prayer.

(i) Time

Since time plays an important role in performance of prayers, I would like to discuss it in some detail so that we may have a vivid idea of each prayer-time.

The full rotation of the earth on its axis once in 24 hours is geographically divided into two parts, viz. (i) Day and (ii) Night. But besides these two greater parts there are

* At the end of the book I will deal with Criminal Law in Islam in some detail.

two other parts also and we shall call them Dawn and Dusk. For our convenience we shall arrange them in the following manner:

- (1) Dawn فجر
- (2) Day روز
- (3) Dusk شفق
- (4) Night شب

(1) Dawn : It means that particular period of time which starts with the first peep of light in the eastern horizon and ends with the sunrise.

(2) Day : It means that complete duration of time which starts with the sunrise and ends with sunset.

(3) Dusk : It means that particular period which starts with the sunset and ends with the disappearance of twilight.

(4) Night : It means that particular duration of time which starts with the end of the dusk and ends with the start of the dawn.

Out of the eight parts of Worship mentioned above the first three, viz., the Prayer, Fasting and Haj are very much guided by the Time. As regards Prayer, I think it is better to consider their timing one after another:

(1) FAJR (فجر) : The fixed time for the Morning Prayer is with the start of the Dawn and till a little while before the sunrise.

(2) ZOHR (ظهر) : The Zohr Prayer is mainly a day-prayer and it is to be performed after noon and a little before the sun-set and to ascertain the exact timing for this we may divide the day into four equal quarters, first two comprising of the period from sunrise to noon and the last two

from noon to sunset. The proper time for offering Zohr Prayer is a little while after the start of the third quarter, i.e. first half of the half-day and it may be performed till a little while before the sunset.

(3) ASR (عصر) : The proper time to perform the Asr Prayer is with the start of the second quarter of the half-day till the sunset. In other words we may say that the Asr prayer may be said any time after Zohr prayer right upto the end of the day. For the sake of convenience the Zohr and Asr prayers may also be said in continuation within the specified time.

Similar to the division of Day we may divide the Night also for our purpose. Taking the Dusk along with the Night we may divide the whole period into four parts also. The first two from the sunset to the midnight and the last two from the midnight to the dawn.

(4) MAHRIB (مغرب) : The proper time for the Maghrib Prayer is a little while after the sunset. In other words we may explain that just after the sunset a red twilight (شفق سرخ) appears in the western horizon, and it moves towards the east. When this twilight reaches the top and then begins to move down towards the east, the proper time for Maghrib prayer starts. But it may be said right upto a little while before the midnight.

(5) ESHA (عشاء) : The proper time for it is with the start of the second quarter of the first half but for the sake of convenience it may be said after Maghrib prayer till midnight and furthermore the two prayers of Maghrib

and Esha may be said together anytime between the proper time of Maghrib and the midnight. *

In the countryside where clock is not usually available, the time for Zohr and Asr prayers can be ascertained from a hand-made sundial. It works as follows:

If we fix a rod on the ground in such a way that 7 ft. of it is above the ground, it will be noticed that from sunrise the rod casts its shadow towards the west. This shadow is about three times or more than the length of the rod. As the day advances the shadow decreases by shrinking to the lowest point till it disappears and then begins to grow on the other side, i.e. towards the east.

In Equatorial land no shadow appears through out the year at Midday, but elsewhere e.g. in the Middle Eastern countries there is no shadow at Midday on the 21st of March and the 21st of September only. From Midday the shadow increases towards the east, twice and thrice the size of the rod till sunset and finally disappears with the disappearance of the sun.

After sunset a beam of red light appears on the horizon. It grows in length, reaches the Zenith and then

* For the common understanding and facility but definitely not exactly we may describe that throughout the year, approximately—

- 1) Fajr prayer may be said say between one hour before the sunrise.
- 2) The Zohr and Asr prayers from 1 P.M. till the sunset.
- 3) The Maghrib and Esha prayers 15 minutes after the sunset till the midnight.

disappears. Likewise a beam of yellow light appears on the western horizon and disappears a few minutes after. The prayer time can be regulated from this sundial as follows:

ZOHR : When the shadow of the rod disappears or when it just starts growing on the eastern side it marks the beginning of the time for the Zohr prayer. This is the proper time to say the prayer, though it is permissible to say it after this.

ASR : The time of excellence is 'when the shadow is double the size of the rod, i.e. 14 feet on the eastern side but it is permissible to say till a little before the sunset.

MAGHRIB : When the red beam of twilight on the eastern horizon reaches the zenith it marks the time for Maghrib prayer.

ESHA : The time of excellence for Esha prayer is when the yellow light on the western horizon disappears. The prayer can, however, be said also after the Maghrib prayer.

Prayers can be put under the following heads: (1) Before the appointed time, (2) At the time of excellence, (3) Within the fixed time, and (4) After the fixed time.

Prayers, under unavoidable circumstances, can also be said after the specified times. Such prayers are called QIZA (i.e. Out of time), but the offering of the prayers before the fixed time is not permissible at all. Thus, it may be arranged as follows:

PRAYERS:	NOT PERMISSIBLE	QIZA
Morning	Before Dawn	After Sunrise
Zohr & Asr	Before Midday	After Sunset
Maghrib & Esha	Before Sunset	After Midnight

(ii) Place and Direction

The second necessary condition is that the place should be a (a) LEVELLED (b) CLEAN and (c) NOT USURPED one. It should be fixed and not moving. Hence we cannot perform our prayer at a place which moves except in trains or steamers, etc., while on long journeys. When saying prayers we must face the Qibla which is Ka'ba. Ka'ba is Qibla for those who say their prayers inside the Masjidul Haraam. But for those who say their prayers outside the Masjidul Haraam their Qibla is the Masjidul Haraam, whereas for those who are far away from Mecca, the town of Mecca forms their Qibla. In other words, the real intention in making Ka'ba a Qibla is to make it a turning object. But while saying prayer inside the Masjidul Haraam behind an Imam, care must be taken that the row of prayer should be exactly of the length of the wall of Ka'ba in the front as well as behind the leading Imam. But while saying the prayer severally the people could stand in circle facing towards the Ka'ba from any point.

In other words since the angle of vision increases with the distance the row outside the Masjidul Haraam increases in length and also according to the verse of the Holy Quran since the facility has been provided people saying prayer either severally or jointly may stand in a row of larger length facing either Masjidul Haraam or the town of Mecca as their Qibla. *

* See The Cow II/130.

Whencesoever thou comest forth turn thy face toward the Inviolable Place of Worship (مسجد الحرام) and whencesoever ye may be (O Muslims!) turn your face toward it (when ye pray).

(iii) Dress

Garments have been defined for male and female separately. As regards the former covering from abdomen to knee is compulsory but the cover of the whole body is preferred. As regards the latter covering from head to foot is obligatory with face (i.e. from forehead to chin and from ear to ear) and hand (i.e. from wrist to the finger) exposed provided there be no 'Na Mahrum'. * As regards the material and description of the garment it is also necessary that it should not be transparent, impure, usurped and made of furs or leather of non-eatable animals. Males are also prohibited to put on pure silk and any metal in the form of rings, bangles, etc., made of gold or even golden. But if these metals are not exposed they are not objectionable. Buttons made of shells, bones and horns and teeth (of non-eatable animals) are held prohibited.

(iv) Cleanliness

For prayer a perfect cleanliness of the body and cloth is essential. This could be ensured by washing. But besides this a special preparatory cleanliness for prayer is incumbent. It is to be done by way of ablution (Wazu or Tismum or Ghusl).

(i) Ablution: (Wazu)—It means washing of face from forehead to chin and from ear to ear and washing of hands from elbow to the tips of the fingers, and to rub once from top till forehead the front portion of the head to the maximum of four fingers and minimum of one finger in breadth by the right hand and to rub the backs of the feet with respective hands. **

* See chapter on Marriage.

** The exact portion of the face to be washed in Wazu is from forehead to the chin and from ear to ear as much as the thumb and the middle finger could cover.

(ii) Bath (Ghusl) : To wash with Niyat the head and the neck and then first right half and later left half or sinking once into accumulated kur water the whole body.

(iii) Talmum : (With Niyat) To strike both palms against a clean dry earth or stone and then to rub the forehead upto nose and then again to strike as before and to rub the back of the right palm with the left palm and vice versa.

N.B. (i) Niyat—it means genuine and pure intention to perform some action for the sake of Allah or according to His command.

(ii) Water for ablution and ghusl should be natural, pure, clean and not usurped.

(iii) Earth and stone should be clean and not usurped. Talmum is allowed only on pure, clean, dry non-usurped and natural earth and not on any sort of mine or mineral products e.g., marble, salt, lime-cakes, diamonds, ruby and likewise other minerals.

(iv) The measurement of a Kur is that it should be about 32 inches in length and 32 inches in breadth and 32 inches in depth ($32 \times 32 \times 32 = 32,768$ cu. inches) and hence the volume will be about 19 cubic feet and the water contained in it will be about 118 gallons.

THE FORMALITIES OF PRAYERS

The formalities of prayers are as follows:

- | | | |
|-----|-----------------|-------------------------|
| (a) | نیت | Intention. |
| (b) | تکبیرۃ الہ حرام | Opening Takbir |
| (c) | قرائت حمد | To recite Al-Hamd |
| (d) | سورہ | Sura |
| (e) | رکوع | Bending |
| (f) | ذکر رکوع | Reciting in Bending |
| (g) | سجدہ | Prostration |
| (h) | ذکر سجدہ | Reciting in Prostration |
| (i) | تشہد | Tashahhud |
| (j) | سلام | Salaam |

(a) INTENTION : It means concentration of the mind during prayers towards Allah. Thinking of good deeds such as helping the poor in the name of God, extending help to the poor on hearing their call for the same while praying etc., are all Divine duties and not adverse to intention.

(b) OPENING TAKBIR: The prayer begins with the call of ALLAHU AKBARO (God is Great). After this whenever Allahu Akbar is called out in prayer, it is optional.

(c) TO RECITE AL-HAMD: The next step is reciting of Al-hamd (the opening chapter of Quran):

1. BISMILLAHIR RAHMANIR RAHIMI.
2. ALHANDO LILLAHI RABBIL 'ALIMINA
3. AR RAHMANIR RAHIMI
4. MALIKI YAO MIDDINI

5. IY YAKA NA'A'BODO WA IY YAKA NASTA'HINO
6. IH DINAS SIRATAL MUSTAQIMA
7. SIRATAL LAZINA AN AMTA ALAIHIM GHAIIRIL
MAGHZOOBI ALAIHIM WA LAZ ZAAL LINA.

1. In the name of Allah the Gracious, and Merciful.
2. All praise belong to Allah, Lord of all the worlds.
3. The Gracious, the Merciful.
4. Master of the Day of Judgement.
5. Thee alone do we worship and Thee alone do we implore for
6. Guide us in the right path.
7. The path of those on whom Thou hast bestowed Thy blessings, those who have not incurred Thy displeasure, and those who have not gone astray.

(d) SURA: After Al-hamd, there should be recited one another complete sura e.g., The Chapter of UNITY.

1. BISMILLAHIR RAHMANIR RAHIMI.
2. QULHO WALLAHO AHADUN
3. ALLAHOOS SAMADO
4. LAM YA LID WA LAM YOO LAD
5. WA LAM YAKON LAHOO KOPOWAN AHADUN.

1. In the name of Allah, the Gracious, the Merciful.
2. Say, 'He is Allah, the One;
3. 'Allah, the Independent and Besought of all.
4. 'He begets not, nor is He begotten;
5. 'And there is none like unto Him.'

(e) BENDING: After Sura comes Bending (RUKU') in such a way that the palms of both the hands reach upto the respective knees.

(f) RECITING IN BENDING: Reciting SUBHANA RABBIYAL AZIM-I-WA BEHAMDEHI (Our Exalted Allah

is Free from all blemishes and we glorify and praise Him).

(g) PROSTRATIONS: Two prostrations (SAJDA) after bending, i.e., such that the forehead and the palms of both the hands touch the ground.

(h) RECITING IN PROSTRATION: To recite in each Sajda SUBHANA RABBIYALA A'LA WA BEHAMDEHI (Our Most High Allah is free from all blemishes and we glorify and praise).

(i) TASHAHHUD: Means to recite while sitting thus,
ASHHADO AN LA ILAHA ILLALLAHO WAHDAHOO
LA SHARIKA LAHOO
WA ASHHAADO ANNA MOHAMMADAN ABDOHOO WA
RASOOLHOO

ALLA HOMMA SALLI ALAA MOHAMMADIN WA AALI
MOHAMMADIN.

"I testify that there is no god except Allah who is alone and there is no partner unto Him and I (also) testify that Muhammad is His servant and His Prophet—O! Allah, Bless Muhammad and his Aal".

(j) SALAAM: The concluding part of the prayer is Salsam which is as follows:

ASSLAAMO ALAIKA AIYOHAN-NABIYO WA
RAHMATUL LAHI WA BARAKAATOHOO.

ASSALAAMO ALAINA WA ALAA EBAADIL-LAHIS-
SALEHEENA.

ASSALAAMO ALAIKUM WA RAHMATULLAHI WA
BARAKAATOHOO.

"Peace be upon you O Prophet with His Mercy and Blessing. His peace be on us and upon His virtuous servants. Peace be upon you all with His Mercy and Blessing."

OBSERVATION

While saying prayer the following should be observed.

(1) Morning prayer is 2 Rakats; Maghrib 3 Rakats; Zohr, Asr and Esha 4 Rakats each. But while in journey, the prayes of 4 rakats will be reduced to 2 rakats like the Morning prayer.

(2) A rakat consists of Hamd, Sura, one bending and 2 prostrations. In this way the parts of the morning prayer are Intention, Takbir, Hamd, Sura, Ruku, and 2 Sajdas in the first Rakat and likewise a second rakat and then Tashahhud and Salaam.

(3) In 3rd and 4th Rakat to recite only al-Hamd or SOBHANAL LAHI WALHAMDO LILLAHI WA LA A ILAAHA ILLALLAAHO WALLAAHO AKBARO (glory to Allah and all praise to Him and there is no god except Allah Who is Great) Three times.

(4) In the second Rakat of each prayer, after Hamd and Sura, Qunut to be said, i.e., to raise the hands up and offer dua before God. It should be remembered that Qunut is not compulsory in each prayer except the Friday-prayer of which I shall make a reference later.

Since Qunut is a Dua to God i.e., expression of one's desire, and as a dua could be expressed in any language so the Qunut could also be said in any language according to one's convenience.

(5) To recite the Hamd, Sura, and etc., in Arabic words and not in any other language. It is just possible that our young and educated men would say that we are not Arabs. The prayer is worship and so we must understand it and say it in our own mother tongues. To some extent this is right and reasonable. I admit that prayer is

worship, and its meaning should be understood. But to know the meaning and to learn Arabic are different propositions from that of offering the prayer in non-Arabic language.

It is incumbent upon every Muslim to perform his religious obligations with full knowledge and understanding. It is possible to understand the words of prayer in one's own mother tongue and say it in Arabic, because those who are obedient to the Prophet do as commanded by him. We have belief in the Prophet not because he was an Arab but because he was the true Prophet of God.

The religion of Islam is not confined to any particular nation or country. It came for the guidance of mankind. It is incumbent upon every Muslim to keep his civilization, culture, mode of life and living intact in the light of Islam. The Prophet of Islam certainly did not require of us to speak Arabic, or to give up all our manners and customs and adopt those of the Arabs or to discard our own dress and adopt Arab costume. On the contrary we can remain Muslims even while following Indian, Iranian, Turkish, and African cultures. We can have belief in the Prophet and the Quran. But in order to keep uniformity amongst all the Muslims of the world we have been commanded to face God at one time and in one direction, i.e., the people of Africa, Russia, Asia and other lands all have to offer prayers five times a day in the direction of Ka'ba in uniform words and with uniform formalities. To use Arabic words in prayer and to face in one particular direction is just to ensure uniformity among Muslims.

(6) Prostration is permitted on earth, natural stone, and anything springing up from the earth e.g., grass, wood

and leaves, but it should not be the articles of food, drink or apparel. So prostration is not permissible on minerals, artificial products, galba, silk, wool etc., etc. We Shi'as have placed these restrictions about the place of prostration, so we generally carry clean earth with us to be used as a place for prostration. Besides, if a Shia tries to keep a piece of earth from Karbala he does so because Imam Hosain suffered martyrdom at Karbala to insure God's worship. The very sight of it reminds us of prayer. By placing our head on it we are reminded that like Hosain we are prepared to stake our all for religion and God.

VITIATOR OF PRAYER

Now we have to take up things which render prayer void. These are called Mubtalaat (مبطلات) or Vitiator of Prayer.

They are: To talk, to turn, to eat, to drink, to laugh, to cry, to say Amen after Hamd and to fold hands while praying and etc.

FRIDAY PRAYER

The Friday prayer is said in place of Zohr. The Friday prayer is only 2 Rakats as the Morning Prayer but in this we have Qunut in each Rakat, in the first Rakat before bending and in the second Rakat after bending. In this prayer after Al-hamd we read Sura Juma in the first Rakat, and Sura Monn-feqeen in the second Rakat. Sermons are read twice before the prayer. This consists of praise of God, Salawaat (blessings) on the Prophet and the Imams and advice and admonitions to the Muslims. As the sermon, like the prayer, is in Arabic, it is desirable for

the preacher to explain its meaning to his congregation before giving sermon. It is to be remembered that the FRIDAY PRAYER IS TO BE SAID IN CONGREGATION.

EID PRAYERS

Two Eid Prayers: These congregational prayers fall on the First day of Shawwal and on the 10th day of Zilhijja, and are known as Eid-ul-Fitr and Eid-I-Qurban respectively. There are also sermons in these two prayers after the prayers. The preacher should deliver the sermons first in Arabic and then explain the same to his congregation in their language.

AYAAT PRAYERS

That is the prayers offered at the time of Solar and Lunar eclipses, Earthquakes and Storms (Cyclone)*

TAWAAF PRAYER

During the Haj after Tawaaf a prayer of two Rakats like the morning prayer is compulsory.

FUNERAL PRAYER

It is a prayer facing the dead body of a Muslim after the funeral bath towards the Ka'ba in such a way that those who offer the prayer will be facing in the direction of Ka'ba. The head of the dead man should be on the right side and feet on the left side of those who offer the prayer. This is in fact a farewell prayer for the departed soul.

* It is characteristic of Islam to remember Allah at all times of rejoicing and suffering.

The prayer is said in this way:—While standing Allāh Akbar should be recited five times in such a way that after the first Takbīr we must testify to the Unity of God and the Prophethood of our Prophet. Then follows the second Takbīr and after it blessing upon the Prophet. The third Takbīr is recited after and it is followed by a general prayer for the salvation of Muslims. The fourth Takbīr is then recited which is followed by the prayer for salvation of the departed soul and then the prayer ends with the last and the fifth Takbīr. The prayer for the departed soul is recited in these words:

"O Allāh! we know nothing against the state of mind of this deceased but good, and O Allāh! Thou knowest better than we. Now that he is taking leave of us and going towards Thee, we pray to Thee to elevate his position if he is good and forgive him with Thy blessings for Thou art the Forgiver."

From this prayer it should be clear that it is the duty of every Muslim to remember the good deeds of their departed brothers and to pray for their salvation.

Before ending this prayer I want to add something about Talqeen which is the last ritual (FAREWELL PERFORMANCE) to the deceased.

TALQEEN

The last religious rite performed at the time of burial is known as Talqeen. Talqeen is in fact a farewell to the deceased person.

It should not be difficult for those who believe in any religion and in the world hereafter to understand that man is not only material in his construction but something more in addition to this. So far as his physical form is concerned he is destructible. But with regard to his additional abstract qualification which may be termed "Spirit", "Essence", "Soul" or "Ego", he is above destruction. It is his latter qualification which is the distinguishing feature of a 'person' or a 'personality' and which could be called by "I", "You" or "He". One's abstract and material parts could well be compared to a craftsman and his tool respectively. In the absence of a tool a craftsman's work may suffer to some extent till it is replaced. But so far as the abstract power of a man is concerned it is not dependent upon his limbs. This power may work without the assistance of any other sense. Conveniently for our understanding we can recite the "power of imagination". This power is independent of our auditory or visual organs or any other else. It could bring into mind the sight of absent things. It could hear long before uttered voice. Over and above this, this power is also free from the bond of Time. It could recall to our memory past events and could think about future happenings. Thus we could see that this unique energy of a man, when developed is bereft of all the physical bonds.

Besides this we find that this "Power of Imagination" is creative in its character too. It could create a man, make him talk and could enjoy the same. We could also cite another example of the activity of this power as Independent of the limbs. It is the **condition of dream**. While asleep one's limbs remain inactive but his Soul, Ego or whatever name we give to it, remains vigilant. It is well said that Dream is a temporary Death and Death is a Permanent Dream. Thus it follows that as one's **this** power remains awoken while asleep, So one's **this** power does not die with one's death rather it works as usual. It could hear, see, work, address or be addressed to, and **this** power serves our purpose for **Talqeen**.

It is **this** power which has the capacity to feel sorrow, grief, pain and joy. It is **this** power which is liable to punishment when a person commits any sin. During ones existence the physical body goes through considerable changes but **this** remains unchanged. The separation of this with physical body is known as Death. Its departure from the physical body marks the decomposition of matter.

According to the tenets of Islam it is a moral duty of every Muslim to participate in the burial rites of his brother-in-faith. He should accompany the funeral upto the graveyard and after performance of the religious rites, he should then only disperse. This is indeed a good example of Islamic brotherhood, because one can take this opportunity also to express his heartfelt condolence to the relatives of the deceased during the time of burial, besides paying his last respect to the departed soul. Such form

of respect to the deceased leaders is practised even by those, who are athiest and believers in materialism.

This is also a suitable occasion to remind the participants of the inevitable last stage in one's life, when he has a grave in place of palaces, shroud in place of costly dresses and moths and insects instead of relatives and **FRIENDS**.

Talqeen has two aspects. One to remind people of their death and the other to express by our action as if we are bidding farewell to the departed soul by meaning as such "**O you**" who is going to depart from us for ever", this is our last call on you. From now onwards your deeds are your companions. From this stage there is an auditor for all your deeds to take the account of your actions in this world. Raqeeh and Ateed will look into your good and bad deeds respectively and question you and your conscience about you and your past actions.

Different religions have different forms of burial but the main methods of disposing of dead bodies are as follows:

1. **CREMATION**: Whereby the dead body is burnt to ashes after performing certain rites. This form is generally followed by Hindus and is known as "Arthi".
2. **EXPOSURE**: To expose the dead body in open field or on the top of a house specially constructed for the purpose of inviting the vultures, eagles, etc. to feast on the flesh and then to bury the bones after a few days. This method is prevalent amongst the Zoroastrians.
3. **PRESERVATION**: To preserve the dead body as mummy. This is an ancient custom followed by the old

Egyptians who built pyramids as mausoleum for their kings, who were mummified. In the present age, this system is followed by some nations also to mark the memory of their leaders. The dead bodies of Lenin, Stalin and Mustafa Kamal Pasha have been preserved in this manner.

4. **BURIAL:** To place the dead body under the earth. This system is followed by the Jews, the Christians and the Muslims. This form of burial is strictly followed by all Muslims whereas some Christians and Jews do not prefer this. In this form of burial the rite commences with cleaning the body by giving it a bath. Then the body is wrapped with cotton shroud i.e. coffin which must be in 2 pieces unsewn and white. This procedure is followed in the same way during the burial of each and every Muslim, irrespective of his position in this world. The grave is also dug out in the same manner. After placing the dead body inside the grave, the injunction of Islam is that the face of the deceased should be placed on the earth which is the last common resort for every one. This a great lesson of universal brotherhood and fraternity as preached by Islam even after death.

After placing the dead body inside the grave, Christians, Shafai-Muslims and Shias only observe a rite, i.e. they place their conviction in selected words before God. Shias after placing their dead bodies also address the departed soul in instructive way and this very instruction is called "Talqeen". The catholic Christians recite the following passage from the old Testament after burying the dead bodies:

PSALM : (130)

"Out of the depths have I cried unto Thee, O Lord; Lord! hear my voice and redeem Israills from all their iniquities.

Eternal rest give to them, O Lord; and let perpetual light shine upoo them."

This 'Psalm' is defective due to the fact that it is in the language of David and David was an Isrealite. He prays to God for the salvation of Isrealites only. Hence those Christians who are Isrealites are only benefitted by this very psalm but those Christians who are not Isrealites by blood are deprived of the benefits of this prayer.

After reciting the above quoted passage from the Psalm, those present on the occasion pray for the departed soul in the following words:

"O God, the Creator; and Redeemer of all the faithfuls grant to the soul of Thy servant—departed, the remissioo of his sins."

The main defect in this prayer is that others who read this prayer for the deceased take it for granted that the deceased is a sinful person and ask for his salvation, but from the Islamic point of view it is an injunction upon all Muslims to recite past good deeds of the deceased and to recall them in this manner : "O God, this departed soul is Your humble slave. He is returning to You. We know nothing but his virtue. O God ! if he is virtuous in Thy coosideration, exalt his positioo, but if he is a siooer forgive him and take his account compassionately."

This is called TALQEEN.

FASTING

The second Doctrine of Faith is Fasting i.e., to abstain from some actions such as (1) Eating, (2) Drinking, (3) Vomiting, (4) Submerging into water, or to dip only the head and the neck, (5) Alleging falsehood to God, the Prophet and the Imams, i.e., to relate to them such things which they never said, (6) Backbiting our brothers and sisters in Faith, (7) Taking enema or intravenous injections and (8) Sniffing dust of snuff or taking medicine which may pass down the throat. In addition to these there are a number of other things which are forbidden while fasting, from Dawn to complete Sunset.

FASTING—OBLIGATORY AND FORBIDDEN

Fasting is classified in two categories:

(a) **OBLIGATORY:** i.e., such fasts, the observation of which is essential, as during the month of Ramazan. Besides the fasting during the month of Ramazan, there are a number of other obligatory fastings which do not require any mention here, e.g., fasting of Nazr, fasting of Haj, fasting of Kaffara etc.,

(b) **FORBIDDEN:** i.e., such fasts as on the days of Eid-ul-Fitr, Eid-uz-Zoha and also on the day of Aashura with the intention of thanksgiving to God on the Martyrdom of Imam Hussain.

TIME OF FASTING : We know, the duration of the fast is from the first streak of light in the horizon at Dawn till complete Sunset. But this order does not apply to those places where the day is of 24 hours' duration.

Here I like to give in brief a chart showing the duration of day from 0° Latitude to 90° Latitude. From 0° Latitude upto 90° the longest and shortest days are as follows:

Latitude	Longest Day		Shortest Day	
	H	M	H	M
0°	12	—	11	58
30°	12	59	11	11
45°	14	2	10	8
51° (London)	16	34	7	44
60°	18	45	5	42

But from 66½° Latitude there is no question of longest and shortest day. The days and nights are as follows:

576 hours (i.e., equal to 24 days),
70° 1560 hours (i.e., equal to 65 days),
80° 3216 hours (i.e., equal to 134 days),
90° 4464 hours (i.e., equal to 186 days),

From 0° upto 60° as per above details we can arrange our fasts and daily prayers in the whole year because there are separate day and night. But from 66½° upto 90° the question of arranging our fast and daily prayers will arise and that may be solved as follows:

(1) From 66½° upto 90° we are to make our arrangement according to our nearest degree in which there is day and night separately i.e., we shall divide 24 hours of continuous day and night of same duration as they are at 60 Latitude. Or

(2) We are to make our day or night alternately of 12 hours each. To fix the first 12 hours either day or night is

wholly at one's discretion. But once it is fixed it cannot be changed in that year. Therefore in day-hours we are to fast and say our prayers. In the night-hours we are to breakfast and say our night prayers.

FASTING AND SEASON: Fasting is obligatory on the Muslims during the month of Ramazan. Ramazan is the 9th month of the Muslim Calendar. Since Muslim Calendar is a Lunar Calendar it is not constant with regard to season which is guided by the Sun. Hence this month of Ramazan may occur during any season of the year. Here a question may arise as to why the fasting has not been fixed during a particular season of the year. The answer is very clear and appealing too. Had it been fixed in a particular season it would not have been of much importance. For example, had the fasting been fixed in the winter season it would not have been of much significance. Likewise had it been fixed in the Summer season it would have been an act of hardship. On the other hand by not fixing it in a particular season there is every chance that a man living for fifty years and observing fast from the very beginning of his youth might have fasted in every season of the year and thus in longest and shortest, coldest and the hottest days of the year.

RAMAZAN AND LAILAT-UL-QADR: It would not be out of place to say something about it in the light of the Quran. The nights of 19th, 21st and 23rd of Ramazan are deemed to be LAILAT-UL-QADR or the Night of Excellence, in which the Quran was first revealed. Quran implies that Islam is the perfect code for the moral, spiritual and social life of mankind. In this way the Night of Excellence is far superior to the thousands of

ordinary nights of the year. On this night the Quran, which decides our attitude towards moral, spiritual and social life from every angle, was revealed. Thus Quran came as final dictum of God to guide us in every walk of life. This night has excellence because on this night God's blessings and bountings were showered upon us. It is not a time of only atonement for the sins of the year. Those people are mistaken who pass all the days of the year in committing sin against the commandments of God and keep fast and offer prayers on the 19th, 20th, 23rd and 27th of Ramazan, thinking that in this way they have atoned for their sins. They cannot cheat Allah in this way. They are only cheating themselves. Besides, on the Night of Excellence in the month of Ramazan on the 17th in 2 A.H. the first battle between the Muslims and the infidels took place at Mecca in which the latter were so badly defeated that in no subsequent battles did they have any success against the Muslims. In the very month of Ramazan, on the 19th a Kharejite injured Hazrat Ali while he was saying his prayers in the mosque. He expired on the 21st of Ramazan and was buried at Najaf near Kufa. In short, Ramazan is the month in which Islam and the Quran first appeared. Ramazan is the month of Islamic grandeur and supremacy and of the first grand victory of the Muslims. During Ramazan, Hazrat Ali was murdered and buried. In fact this marks the burial of Islamic strength, piety, sincerity, truth, sympathy with the poor and love for the orphans. All these were buried with Ali. Therefore, it will not be wrong if I say that the month of Ramazan is the month of the rise and fall of the Muslims and of Islam.

Regarding Lailat-ul-Qadr and its importance Allah says:

SMOKE: 44/2-5

- 2 By the scripture that maketh plain
3. Lo! we revealed it on a blessed night, Lo! we are ever warning.
4. Whereupon every wise command is made clear.
5. As a command from our presence—Lo! we are ever sending.

And also Allah says:

POWER: 98/1-5.

In the name of Allah, the Beneficent, the Merciful.

1. Lo! we revealed it on the Night of Power.
2. Ah, what will convey unto thee what the Night of Power is!
3. The night of Power is better than a thousand months.
4. The angels and the Spirit descend therein, by the permission of their Lord, with all Decrees.
5. (That night is) Peace until the rising of the Dawn.

ESSENTIALS OF FASTING

Now I come to my main subject matter. We know that Fasting during the month of Ramazan is compulsory upon every able, sane, and major Muslim. * But besides that the following persons are not required to observe fast in Ramazan but to observe the same when the excuse is remedied:

*1. Fasting is incumbent upon majors i.e., for males over 15 years and for females over 9 years. [Contg. in p. 85]

1. The traveller, i.e., one who has to journey roughly over 28 miles, or one who goes 14 miles and returns to his headquarters the same day.

2. The sick person, i.e., the person whose sickness lasts longer than the fasting or takes a longer period of treatment.

3. The aged i.e., such persons for whom fasting would be hardship and unbearable.

4. The women, who suckle their babies when the fasting is likely to affect their nursing and weaken the baby.

5. Pregnant-women whose fasting would affect their pregnancy.

6. Impure women i.e., during the delivery and menses period.

In case of directions under 2 and 5 a testimony of expert is required and adjustment is to be made accordingly.

Now I close by quoting the Quran on Fasting in Ramazan.
COW 2/183-185 & 187.

183. O ye who believe! Fasting is prescribed for you, even as it was prescribed for those before you, that ye may ward off (evil);

184. (Fast) a certain number of days; add (for) him who is sick among you, or on journey, (the same) number

[Continued from page 84]

2. Who are permitted to fast and do not observe due to above reasons are required to give half Saa or one meal to a poor fellow who is entitled to receive Zakat.

3. It is compulsory on parents to see that their children form the habit of fasting.

of other days; and for those who can afford it there is a ransom: the feeding of a man in need—But whoso doeth good of his own accord, it is better for him; and that ye fast is better for you if ye did but know.

185. The month of Ramezan in which was revealed the Quran a guidance for mankind, and clear proofs of the guidance, and the Criterion (of right and wrong). And whatsoever of you is present, let him fast the month, and whatsoever of you is sick or on a journey, (let him fast the same) number of other days. Allah desireth for you ease; He desireth not hardship for you; peradventure ye may be thankful

187. It is made lawful for you to go unto your wives on the night of the fast. They are raiment for you and ye are raiment for them. Allah is aware that ye were deceiving yourselves in this respect and He hath turned in mercy toward you and relieved you. So hold intercourse with them and see that which Allah hath ordained for you, and eat and drink until the white thread becometh distinct to you from the black thread of the dawn. Then strictly observe the fast till nightfall and touch them not but be at your devotions in the mosques. These are the limits imposed by Allah, so approach them not. Thus Allah expoundeth revelations to mankind that they may ward off (evil).

ZAKAT

THE FIFTH DOCTRINE OF THE FAITH: It is incumbent upon every Muslim to subscribe annually a certain tax to the BAITULMAL and one of these taxes is Zakat i.e. Capital Tax.

Before this tax is given four factors are essential to be observed. They are:

- (i) Kind i.e. The commodity on which Zakat is obligatory.
 - (ii) Quantity i.e. The leviable standard and the rate of tax.
 - (iii) Time i.e. when the tax is leviable, and
 - (iv) Object i.e. the deserving candidate for the same.
- Let us for our convenience take one after another.

(i) **Kind :** According to our faith only 4 specifically mentioned goods are to be taxed for Zakat. They are (1) Grain (2) Cattle (3) Gold and (4) Silver.

GRAINS: i.e. Wheat, barley, dates, raisins, when one has a surplus of 21 maunds 25 seers approximately and more. $1/10$ (i.e. 10%) is to be taken out if the field is irrigated by natural sources such as by rain or canal water, or $1/20$ (i.e. 5%) if money is spent for irrigation.

CATTLE: (a) **CAMEL:** Zakat required to be given on camel irrespective of gender is as per detail below:

Less than 5	No tax
Between 5 to 25	One goat of 6 months age for each 5 camels.
" 26 to 35	One she camel in 2nd yr.
" 36 to 45	" " " 3rd yr.
" 46 to 60	" " " 4th yr.
" 61 to 75	" " " 5th yr.
" 75 to 90	Two she camels in their 3rd yr.
" 91 to 100	Two " " " 4th yr.

After 101 for every 40 camels—3 year old she-camel or for every 50 camel 4 year old she-camel should be given.

(b) COW: Zakat on cows is to be given as per follows:

From 1 to 29	Nil
" 30 to 39 one calf in its 2nd yr.	
on 40 " " " 3rd yr.	

There is no Zakat on any part of these numbers. Thus if there be 35 cows tax is to be that on 30 cows only and as if the number be 45 on 40 only. But if the number increases it should be calculated in such a way as to be divided between 30 and 40 to the approximate to the best benefit of Baftulmaal.

(c) GOAT: There is no Zakat if the number of goats be less than 40. But on 40 and upto 120, only 1 lamb of more than 7 month is to be given. When this number increases one lamb more is to be added as follows:

From 1 to 39	Nil
" 40 to 120	1 Lamb of more than 7 months
" 121 to 200	2 Lambs " " "
" 201 to 300	3 " " " "
" 301 to 399	4 " " " "

After 400 goats for each 100 goat one lamb and so on.

GOLD AND SILVER: The Zakat on Gold (Dinar) and Silver (Dirham) is $\frac{1}{40}$ th i.e. $2\frac{1}{2}\%$ as per detail below:

Gold (i.e. the coin in form of Dinars):

The Nisab (i.e. the minimum quantity) of gold is 20 dinars.

Thus on less than 20 dinars Zakat is nil.

But on 20 dinars the Zakat is $\frac{1}{4}$ misqal.

And above 20 for each 4 it is 2 qirat.

SILVER (i.e. the coin in form of Dirham):

The Nisab for Silver is 200 i.e. on less than 200 Dirhams the Zakat is nil.

But on 200 Dirhams it is 5 Dirhams.

And over 200 for each 40 it is 1 Dirham. *

* For a clear understanding of this calculation it is better to convert this system in a standard measurement.

First of all I give hereunder a conversion table:

4 Grains	= 1 Nakhod (Pea)
18 Nakhods	= 1 Misqal (Shara-l)
Also 1 Dinar	= 1 Misqal "
And 200 Dirhams	= 140 Misqal "

Since 20 Dinar is the Nisab of Gold, therefore 20 Dinars	= 20 Misqals (SH)
	= 20×18 Nakhods
	= $20 \times 18 \times 4$ Grains
	= 1440 Grains

And also 1 Misqal (SH) = $\frac{3}{4}$ of 1 Misqal (Market)

So 20 Misqal (SH) = 15 Misqal (M) = 6 Tolas

Hence 6 Tolas is the 1st Nisab of Gold.

Likewise 200 Dirhams = 140 Misqal (SH)

As 140 Misqal (SH) = 105 Misqal (M) = 42 Tolas (1st Nisab Silver)

Or we can say 140

Misqal (SH) = $140 \times 18 \times 4$ Grains = 10080 Grains.

The second Nisab of Dirham is 40 Dirham, i.e. 28 Misqals i.e. $28 \times 18 \times 4$ Grains = 2016 Grains

∴ 1 Dinar = 20 Qirat = 72 Grains.

∴ 1 Qirat = $3\frac{3}{5}$ Grains.

As regards the Zakat on the currency it is to be calculated on the weight of gold or silver in the current coin, and when it is ascertained that a certain number of gold or silver coins will contain 6 tolas or 42 tolas respectively the Zakat will be levied thereon.

As regards the Treasury Notes and other than gold and silver coins the Zakat is to be levied after calculation of its value in the above mentioned calculation.

USE OF ZAKAT

The aim and object in levying of zakat is based on high social, religious and Islamic State welfare. Thus it has been classified into following 3 classes:

(1) **POOR** : i.e. such persons who due to some physical or any other defect in them are unable to earn their daily provisions, e.g. blind, lame, mad and etc.

(2) **NEEDY**: i.e. (1) such persons who could earn but their income is not at all sufficient to meet their yearly necessities, or (2) such persons whose yearly income is just sufficient to meet their necessities but could not bear the expenses of children's education, medical treatment and likewise and thus education stipends and medical treatment may come under this head.

(3) **DEBTORS**: i.e. such persons whose income is not sufficient to pay off their lawful debt.

(4) **LIBERATION OF SLAVES**: i.e. paying ransom of free slave and specially those who are Muslim-captives living in the bondage of Non-Muslims.

(5) **WAY-FARER**: i.e. such travellers on their way who due to some unforeseen incident having exhausted all their means to complete their journey or to return to their home-place, where they are not needy, provided such journey be lawful.

(6) **HELPERS AND CONVERTS TO ISLAM**: i.e. such Non-Muslims who helped Muslims in Jihad or such new Muslims who due to their conversion to Islam be facing financial difficulties having been boycotted by persons of their original community or where there be an apprehension of their being induced to their previous faith on the allurements of financial support.

(7) **WAY OF ALLAH**: Performance of such works which are socio-religious and the benefit of which is meant for the subjects of the Islamic Estates as well as for the Estates themselves, e.g.:-

(a) Construction of Roads, Dams, Bridges, Public Buildings, Mosques, Inns, Digging of Wells, Canals and etc.,

(b) Establishing Hospitals, Dispensaries, and so on,

(c) Maintaining Force for the Internal and External Affairs,

(d) Printing, Publishing and Free-Distributing of Religious and Literary works.

In short Military, Police, Municipality and other such Social and Administrative works come under this head (Way of Allah).

(8) **COLLECTORS**: i.e. Zakat-Collectors, Auditors, Treasurers, Expert-Calculators or in other words all the Staffs of different branches of this department come under this head.

CONDITIONS

Broadly speaking the ingredients of Zakat could be classified into two main heads; (i) The Object of Zakat and (ii) the Class of Zakat-payers.

Under the Object we have already mentioned on page 87 the four kinds of commodities on which Zakat is levied. The essential conditions for them are as follows:

- (1) NISAB: i.e. the standard quantity.
- (2) TIME: It is a limitation showing that provided the object be for one complete year under the ownership of the tax-payer. This condition is not applicable to grains, for which the time of levying is the Harvest-season.
- (3) PASTURED: This condition is specifically applicable to the cattle. It provides that the Nisab must not include the animals maintained on other than pasture. For cattle it is also necessary that they should not include the animals of burden, e.g. those used in carrier, in plough, in riding, etc.

As regards the second head, i.e. the tax-payers, the following limitations must be observed:

- They must be (1) Major
(2) Sane
(3) Muslims
(4) Free (i.e. not slave).

Before concluding this chapter a few Quranic verses relating to Zakat are given hereby as a religious sanction on the issue at hand.

THE WINNOWING WINDS: 51/19:

19. And in their wealth the beggar and the outcast had due share.

REPENTANCE: 9/103, 34, 35 & 60:

103. Take alms of their wealth, where with thou mayst Purify them and mayst make them grow, and Pray for them. Lo! thy Prayer is an assuagement for them. Allah is Hearer, Knower.

34. They who hoard up Gold and Silver and spend it not in the way of Allah, unto Them give tidings (O, Muhammad) of a painful doom.

35. On the day when it will (all) be heated in the fire of hell, and their foreheads and their flanks and their backs will be branded there with (and it will be said unto them): Here is that which ye hoarded for yourselves. Now taste of what ye used to hoard.

60. The alms are only for the Poor and the Needy, and those who collect them, and those whose hearts are to be reconciled and to free the Captives and the Debtors, and for the Cause of Allah and (for) the Way-Farers; a duty imposed by Allah. Allah is Knower, Wise.

KHUMS

THE FOURTH DOCTRINE OF FAITH: Khums, It is 1/5 (or 20 %) on the net profit only. Object of Khums could be grouped as follows:

- (1) Ghanimat غنيمت : i.e. gain in general sense and specially booty in war.
- (2) Ghaus غوص : i.e. Precious things taken out of Seas, Oceans etc. such as Pearls, Shells, Sponge and so on.
- (3) Kanz كنز : i.e. the Store of Gold and Silver coins hoarded under the earth. ...
- (4) Maadan معدن : i.e. Mineral products such as Diamond, Gold, Petroleum, Rock-salt, etc.
- (5) Land: i.e. such lands which were purchased by a Non-Muslim from a Muslim. The amount of Khums in such particular case is 1/5th of the total value of the same.
- (6) Amalgamation of Lawful and Unlawful things which could not be determined separately.*
- (7) Profit in business: i.e. Income for Industrial, Commercial, Agricultural and other concerns excluding the above 1 to 6 heads and the grains in Zakat.

It should be noted that Khums is obligatory on the above items provided that all the total expenses met out in bargaining the profit mentioned (1 to 6) above, and also the yearly expenditure of the tax-payer in item 7 is excluded.

* e.g. I had my own Rs. x and I earned unlawfully from Usury or gambling etc. a sum of Rs. y and from whom and how much is Rs. y/- is not known. So 20 % of the total i.e. (Rs. x + Rs. y) should be given as Khums.

USE OF KHUMS

The Khums should be divided into 6 equal parts. Out of these 6 parts, the first 3 should be earmarked for Allah, the Prophet, and Imam. Since at present the Imam has disappeared, so these parts should be paid to the head of the Shia Institution, who is in other words, the Vice-Chancellor and Mujtahid-i-Azam (His Holiness, the Great), who has power to utilise this income for the Shia Institution as well as for the welfare of the Muslim World at large.

As regards the second three parts they should be spent on orphans, needy and wayfarers, such as in Zakat, provided that they be Salyeds, i.e. agnates to Hashim, the great grandfather of the Prophet.

Next two taxes imposed in Islamic State by Islam are Fitra and Jazia.

FITRA

Fitra is in other words a capita tax which is realised from every Muslim irrespective of sex and age, or from the head of the family provided he is not needy as defined in Zakat. The measurement of Fitra is 3½ seers of Wheat, Barley, Milk, Rice, Dates, Salt or Usual Diet of a person. It is also permitted to pay this tax in the Cash Value of the fixed measurement. The time of payment of this tax is between the visibility of the Shawwal Moon and the prayer of Eid-ul-Fitr. The collection of Fitra is to be given only to those who are poor and needy as defined in Zakat.

JAZIYA

Since Non-Muslims are exempted from the payment of capital and capita taxes, Khums except item 5 and from the obligation of the State-duties they are required to pay a certain tax known as JAZIYA OR POLL-TAX. THE RATE OF THIS TAX IS NOT FIXED. IT HAS VARIED IN DIFFERENT AGES.

The amount of this tax is same as that of Zakat and Khums together for a Muslim, i.e., a Non-Muslim is to pay the same amount or quantity as he ought to have paid as Zakat and Khums had he been a Muslim.

A full detail on different aspect of these 4 taxes will be given in our next step.

H A J (Pilgrimage)

THE FIFTH DOCTRINE OF FAITH IS HAJ: i.e. it is obligatory on every major and well-to-do Muslim to go to Mecca once in his lifetime and to perform the formalities of Haj during the month of Zilhijja, the last month of the Muslim Calendar.

Well-to-do person means the person who is in a position to meet the expense of his journey to and from and who could continue his business or occupation as usual on his return. Moreover he should not be sick and there should be no risk on the way.

The first formality of Haj is Eshram. That is a male removes his stitched clothes and wraps himself with two pieces of unstitched, clean cloth, one covering his body from neck to loins and another from waist to feet. But for the female it is enough if she wraps these two pieces over and above her usual clothes. The Eshram should also have been lawfully obtained and not transparent and silken.

After putting on Eshram, the following formalities are to be observed:—

(1) **TALBIA:** i.e. Calling out "Labbaika Allahumma Labbaika Laa Sbarika Laka Labbaika Innulhamda Wanne-emata Laka Valmolka Laka Labbaika" meaning, Ay O (My) Lord, Ay O Thou Who knoweth no partner! Ay O Thou, the Master of all praises! all bounties are from Thee alone and sovereignty belongs to Thee only.

This 'Talbia' is in reality a response to the call of Prophet Abraham who, as per our belief, was ordered by Allah to call out Pilgrims to the Holy Ka'aba as per follows:

Haj 22/27.

(27) 'And proclaim unto mankind the Pilgrimage. They will come unto thee on foot and on even lean camel; they will come from every deep ravine.'

This divinely call is still ringing in our ears.

(2) TAWAF: (Circumbulation) i.e. To give 7 rounds of the Holy Ka'aba.

(3) PRAYERS AFTER TAWAF: Two rakats as Morning Prayers.

(4) SAI: i.e. Coming and going from Safa to Marwa.

(5) TAQSEER: i.e. To cut the nails etc. and take out Efram. These formalities are called UMRAH. This could be performed from 1st Shawwal to the 8th Zilhijja.

(a) On the 8th Zilhijja the pilgrims should put on new Efram.

(b) On the 9th Zilhijja they should go to Arafat and stay there till sunset.

(c) After sunset they should go to Mash'ar and stay there at night.

(d) On the morning of the 10th Zilhijja they should go to Mina and offer sacrifice in addition to other formalities such as Taqseer.

(e) After Taqseer they should put off Efram but should remain in Mina for 2 or 3 nights more.

(f) During day time they may go to Mecca to perform Tawaf and say prayers of 2 rakats.

(g) After finishing the above Tawaf they should go for Sai between SAFA and MARWA.

(h) After finishing this Sai they should conclude by performing the Tawafun-Nissa (last Tawaf).

After the Haj it is desirable for every one to pay a visit to Medina. He should pay homage to the graves of the Prophet and other great personalities of our religion. It is also desirable that every one particularly every Shia should visit the damaged graves of four Imams.—Imam Hasan, Imam Zainulabedin, Imam Muhammad-e-Baqer and Imam Jafar-e-Sadiq at the graveyard of Medina known as Baqi and complain before the Prophet in this manner:

'O PROPHET OF ALLAH ! HOW UNHAPPY I AM TO HAVE WITNESSED THE RUINS OF GRAVES OF THY EXALTED PROGENY; I EARNESTLY PRAY THAT THEY BE RESTORED TO THEIR ORIGINAL CONDITION AND OPEN HOMAGE BE PAID TO THEM.'

Since this programme is mainly concerning the Haj by a male, a similar programme for females is wanting, and hence I like to add a few lines about the obligation and duties of females in Haj.

If the females be purified they are to perform Haj as stated above but if they be in their courses, since they cannot enter Masjidul-Haram for Tawaf. Therefore they are to wait till the 8th of Zilhijja. If purified by that time they are to perform after Ghush Tawaf, Sai and Taqseer and change Efram of Umrah for Haj and then do the other rites from the morning of 9th Zilhijja as above. But if they continue their impurity they are to perform Taqseer and change Efram of Umrah into Efram of Haj. Then go to Arafat, Mash'ar, Mina and after giving sacrifice to take out Efram of Haj. They can also remain at Mina 2 or 3 days. Meanwhile if they are pure they have to perform Ghush, go to Mecca, perform Tawaf and Sai for Haj. Afterward they will put a new Efram for Umrah to per-

form the same. In short, in the state of being impure they cannot enter Masjidul-Haram only, for Tawaf and also as we know they cannot enter any Mosque during this period.

In short, while in M. C., lady can put on Ehram, but she can not read Mustahab and Wajib Namaz and she cannot enter Masjidul-Haram.

In case M. C. starts after putting on Ehram from maequat, she should remain up to the evening of 8th Zilhijja. If she becomes pure during this period, she has to perform Ghusl-e-Halal, Wasoo for Tawaf, perform Tawaf, Namaz-e-Tawaf, Sal and Taqseer. After performing all the above for Umrah, she is to put on fresh Ehram for Haj.

In case she is not pure before the evening of 8th Zilhijja, she has to make Taqseer only and come out of this incomplete Ehram of Umrah and put on a fresh Ehram for Haj and visit Arafat, Mash'ar and Mina, throw stones, make Qurban, Taqseer, and remain in Mina on 11th and 12th nights.

In case she becomes pure during the above period or after, she has to perform Ghusl-e-Halal, Wasoo for Tawaf, perform Tawaf-e-Haj, Namaz-e-Tawaf, Sal, Taqseer. This is called Haj-e-Ifrad. After the above performances she has to go to the nearest Mqaat, put on Ehram for Umrah and come to Mecca for Tawaf, Sal, Taqseer and Tawaf-e-Nisaa.

Before concluding this chapter I would like to give a programme of Haj which was compiled for the late Mirza Mohammad Rafi Ispahani.*

* Mirza Mohammad Rafi, son of Late Sir Mirza Abdul Hossain was born in Burma in 1885. After completing his education at Hyderabad (Deccan), he joined Inner Temple, London and qualified for the English Bar in 1909. On his return to Rangoon he took active part in Social, Cultural and Political life of Burma and also in Muslim welfare. In 1953 he went to Mecca to perform Haj. In this connection a full programme was compiled for him. He died in 1955, in Rangoon. For his remembrance I have given the compiled programme.

HAJ

Haj: (حج) Pilgrimage to Mecca on the particular days in the month of Zilhijja is one of the most important compulsory rites to be performed once in a lifetime by every Muslim, male and female, living near or far from the Holy place, who is major and sane, provided he or she can physically and financially afford to undertake the journey to and fro. It is a sin to delay in observation of this rite, when the conditions are complete. Postponement from one year to the next means adding one sin to another.

The ritual performance in this pilgrimage comes under two main heads: Haj (حج) and Umrah (عمره). There is no Haj without the Umrah either preceding or following it. But Umrah can be performed without Haj. The Umrah associated with Haj is called Umrah-e-Haj. The Umrah which may be done independently is called Umrah-e-Mufradah, عمره مفردة or alone Umrah, and it will be dealt with later on.

The Haj which should be preceded by its Umrah is called Haj-e-Tamatto'a حج تمتع and its Umrah is called Umrah-e-Haj-e-Tamatto'a or Umrah-e-Tamatto'a عمره تمتع.

There are two other kinds of Haj which are followed by Umrah. They are called Haj-e-Qeran حج قرآن and Haj-e-Efrad (حج لفرد). These two are meant for the inhabitants of the holy city or its suburbs or for those pilgrims who although come from far have already performed the Haj before.

Here we are only concerned with Haj-e-Tamatto'a حج تمتع the Haj which is preceded by its Umrah. This kind of Haj is meant for the persons, who are performing Haj for the first time in their life, who have come from places beyond the boundaries fixed for Mecca and its suburbs.

UMRAH is a devotional homage to be paid to the House of God, Ka'aba observing the following rites:

(1) Ehram احرام: a kind of detachment from the normal course of life by adopting a semi-ascetic and hermitic manner. The dress consists of two unstitched pieces of clothes. One to cover the shoulders down to the waist and the other to cover from waist down to the foot. White cotton cloth is recommended for this purpose. The head should be uncovered. The top portion of the foot also should be uncovered. But there is no harm in wearing shoes which cover only the sole and the toes of the foot.

The use of unstitched cloth for covering the body during the Ehram is for men only. Women can use any stitched or unstitched cloth during the Ehram and the whole body should be covered, as usual, except the face which should not be veiled during the Ehram. The use of white cotton cloth is also recommended for them. Their foot wear is the same as for men.

MEEQAT مباتات (plural Mawaqeet مواقيت): The Ehram should start from one of the particular places fixed for this purpose.

(1) For those who proceed towards Mecca, from Iraq (East), The Meeqat is (وادي العقيق) Wadi-Aqeeq, which begins from a place called مسلح (Maslah) and ends at a place called Zat-e-Erq (ذات عرق).

(2) For the people coming from Medina, the Meeqat is Masjid-e-Shajarah situated in a place a few miles far from Medina, called Zul-Huleifa (ذوالحليفة).

(3) For the people coming from North (Damascus) Sham or North West, the Meeqat is a place called Juhfah (جحفه).

(4) For those who come from Yaman and South ward, the Meeqat is Yalamlam, a hill 40 miles from Mecca.

(5) For the people coming from Ta-ef (طائف) the Meeqat is Qarnul-Manazil (قرن المنازل).

It is not allowed to assume Ehram before reaching one of these places, nor to pass one of these places towards Mecca without Ehram.

For those pilgrims who adopt a route which does not touch any of the above mentioned Meeqat, Muhazat-e-Meeqat is sufficient, the details of which are not needed here.

For those who want to proceed for Haj by air now-a-days, it is best for them to vow to start Ehram at a certain place before reaching any of the proper Meeqats. This place may be home or the last landing place before Jeddah. The only way of legalising Ehram before Meeqat is to make a vow. Therefore for those who fly to Jeddah and from there to Mecca it is best to start Ehram at home by vow. But for those pilgrims who want to proceed from Jeddah first to Medina and then fly to Mecca, again via Jeddah for Haj, the best is to start Ehram by vow from Medina itself, before passing above Masjid-e-Shajarah.

PROCEDURE OF EHRAH

It is strongly recommended that the man intending Haj should not shave from the 1st of Zul-Qaadah (his head and beard nor the moustache) and that the hair of the head and beard should remain untouched till the Eid day.

(1) Before entering Eham the whole body be cleaned. The moustache should be shortened, the nails should be cut, and the hairs on the body from the neck, downwards be removed.

(2) Before starting Eham, Ghush-e-Eham (غسل احرام) is necessary. The Neeyat is to intend to do Ghush for Eham-e-Umrah-e-Haj-e-Tamattoh as ordered by God. Then the best time for Eham is immediately after Namaz-e-Zuhr, if not after any of the other daily prayers, If the time of Eham does not coincide with the time of the daily prayers, then he or she should perform three prayers each of which consists of two Rakat like Namaz-e-Subh (نماز صبح). The Neeyat will be Namaz-e-Nafilah for Eham-e-Umrah-e-Haj-e-Tamattoh.

After completion of these preparatory steps Eham starts. It consists of certain necessary observations and some optional ones.

THE NECESSARY PARTS

Neeyat, means a firm decision or intention to do some specific piece of work, in obedience to God's order, with the motive of pleasing Him. This is a mental process without which no intentional action can take place. In the case of other devotional rites, there is no need of uttering the Neeyat at all. But in the case of Umrah and Haj it is

recommended that what is being willed in the heart should be translated into detailed speech. The wording should be like this:

I do the Eham for Umrah-e-Haj-e-Tamattoh, which is my first Haj (Hajjatul-Islam) in obedience to God's compulsory order, with the single motive of pleasing and approaching Him

احرام می بندم برای عمره حج تمتع - حجه - الا سلام به
امر خدا و برای نزدیک شدن بخدا -

The same is the Neeyat for Hajje-e-Tamattoh. In place of the Umrah, Haj Tamattoh should be mentioned. In case of عمره مفرده Independent Umrah should be mentioned. The point is that the intended rite should be specified properly.

The Neeyat in wording should coincide with the dressing for Eham, and will continue to remain in mind and heart, though in the sub-conscious, so long as no contrary action or intention takes place.

II. TALBEYYAH (تلبیه) Response to divine call and order. No Eham in Haj and Umrah-e-Tamattoh. Umrah Mufrada, or Hajj-e-Efrad can be confirmed and established until Talbeeyah (تلبیه) is performed. Talbeeyah means repetition of the word 'Labbaik' when addressing God in specified words. Labbaik means responding. Three or four times the repetition of Labbaik in the following specified form is necessary, once at starting time without which Eham does not take final shape. Afterwards Talbeeyah is optional, but strongly recommended during the journey (in the case of Umrah) before the city of Mecca comes in

sight. As soon as the Holy City comes within the sight Talbeeyah should necessarily be stopped. The necessary wording in Talbeeyah is as follows: **لبيك اللهم لبيك-لبيك**
لا شريك لك لبيك

The optional portion comes after the first portion as follows: **ان الحمد و التعمت لك و الملك لك لبيك**

ذا المعارج لبيك

In the case of Ehram for Haj, Talbeeyah should stop at noon on the day of Arafat. During Ehram the following should be avoided necessarily:

- (1) Hunting or helping a hunt in any shape or form and utilising a hunted animal or its meat or other parts.
- (2) To avoid all sexual pleasures or assisting others in their attempt for sexual pleasure; even by becoming a witness of a marriage contract.
- (3) Deliberate action causing discharge of sperm.
- (4) Use incense and perfume.
- (5) Fusooq—i.e.
- (6) Hot dispute or quarrel, particularly if it is associated with swearing by God.
- (7) Killing insects on the body.
- (8) Removal of hair on the body by any means.
- (9) Covering the head and the top of the foot. The head should not be even submerged in the water.
- (10) Sheltering under moving sheds, like hooded cars and closed aeroplanes. There is no harm in remaining under stationary sheds like a room.
- (11) Cutting of nails, trees, plants and herbs should be avoided.

(12) It is better to avoid all sorts of toilet, decoration and use of ornaments.

(13) Wearing arms, unless it is necessary, should be avoided.

(14) Rubbing the body or scratching it should be avoided.

After entering Mecca one cannot leave it before Haj is over.

Before wearing Ehram, make Neyyat. Wear it after one of the prayers. Recitation of Talbeeyah when wearing Ehram.

Take out Ehram after Umrah is over, but no shaving.

Remove hair before wearing Ehram and make Ghusl-e-Ehram and Wozzo for Namaz.

After completing "Sal" of Umrah cut hair and nails.

There are two tawaf: (1) for Umrah & (2) In Zilhaj enter Ehram for Haj—no tawaf.

At Mina on 10th (Eid day) stone, shave head, and sacrifice goat. After sacrifice come out of Ehram.

On 11th and 12th also perform other rites and stoning at Mina. For other rites please refer to page 98.

J I H A D

THE SIXTH DOCTRINE OF FAITH: Jihad, i.e. every adult Muslim who is not sick and has no other feasible disability is required to fight in defence with those non-Muslims who attack the Muslim State. This is called the Defensive Jihad. This Jihad is done during the disappearance of the Imam and hence it does not require the sanction of the Imam. There is another Jihad also.

Since the propagation of the truth and beauty of Islam is the bounden duty of a Muslim, to a non-Muslim, it may be performed either by offering them to accept Islam or by arguing with proofs their faith or by asking them to pay Jazia. If the three alternatives offered above are not accepted by a non-Muslim it is bound to result in a war and the waging of such a war by a Muslim against the non-Muslim requires the sanction of the Imam of the Time, and this is known as Initial Assault. e

* All the Jihads from the time of the Prophet till date may be classified in the above two categories. The Jihads done by the Prophet come under the former head although the Prophet took care in them too to perform all the ingredients of the latter form. But the so-called Jihads waged by the Muslims in conquering the different countries such as Persia, Iraq, Egypt and other, exclusively belong to the latter group, though according to our faith they fall short of the Initial Assault due to the reason that the main object in them was the enlargement of the Estate of the Muslim world and not the propagation of Islam. This is the reason why the Muslims became known as invaders, Saracenes, looters, dacoits and so on.

AMR-I-BEMAROOF

THE SEVENTH DOCTRINE OF THE FAITH: Amr-i-Bemaroof, means that one should do good, and persuade others also to do good. It is obligatory for every Shia Muslim that he must be able to propagate the principle and the Doctrines of his Faith and that he must be regular in prayers, fastings, giving Zakat, and Khums, taking part in Jihad, performing Haj being truthful, remaining honest and preaching to other Muslims to do the same.

NEH-I-AZMUNKIR

THE EIGHTH DOCTRINE OF THE FAITH: Neh-i-Azmunkir means avoiding the forbidden things and prevail upon others to do the same. It is obligatory for every Shia not to take part in gambling, drinking, telling lies, doing dishonest things, being disloyal, and also to try to persuade others to keep aloof from these forbidden acts. In short every Shia Muslim should act as a guardian for himself as well as for his family and others.

TAWALLA AND TABARRA

Over and above these eight Doctrines of the Faith, it is the duty of everybody to obey God, the Prophet and the Imams and to strive in the footsteps of those who follow the Imams and the Prophet, and keep aloof from those who do not follow Imams and the Prophet. These are known as Tawalla and Tabarra, respectively. These Tawalla and Tabarra have got the sanction of the Holy Quran. The following verses will throw clear light on them:—

SHE IS TO BE EXAMINED: 50/1-8-9:

(1) O ye who believe ! choose not My enemy and your enemy for friends. Do ye give them friendship when they disbelieve in that truth which hath come unto you, driving out the messenger and you because ye believe in Allah, your Lord ? If you have come forth to strive in My way and seeking My good pleasure (show them not friendship). Do ye show friendship unto them in secret, when I am best aware of what ye hide and what you proclaim? And who-soever doeth it among you, he verily hath strayed.

(8) Allah forbiddeth you out those who warred not against you on account of religion and drove you not out from your homes. That ye should show them kindness and deal justly with them. Lo! Allah loveth the just dealers.

(9) Allah forbiddeth you only those who warred against you on account of religion and have driven you out from your homes and helped to drive you out, that ye make friends of them. Who-soever maketh friends of them, All such are wrong doers.

THE TABLE SPREAD: 5/55-57:

(55) Your friend can be only Allah: and His messenger and those who believe, who establish worship and pay the poor due and bow down (In Prayer).

(56) And whoso taketh and His messenger and those who believe for friend (will know that) Lo! the party of Allah, they are the Victorious.

(57) O ye who believe ! choose not for friends such of those who received the Scripture before you, and of the disbelievers, as make a jest and sport of your religion. But keep your duty to Allah if you are true believers.

SPOILS OF WAR: 8/20-21:

(20) O ye who believe ! Obey Allah and His messenger, and turn not away from him when ye hear (him speak).

(21) Be not as those who say, we hear, and they hear not.

REPENTANCE. 9/23:

(23) O ye who believe! choose not your fathers nor your brethren for friend if they take pleasure in disbelief rather than faith. Whoso of you take them friends, such are wrong-doers.

MUJADILAH. 58/20-22:

(20) Lo! those who oppose Allah and His messenger they will be among the lowest.

(21) Allah hath decreed: Lo ! I verily shall conquer I and My messengers. Lo ! Allah is Strong, Almighty.

(22) Thou wilt not find folk who believe in Allah and the Last Day loving those who oppose Allah and His messenger, even though they be their fathers or their sons or their brethren or their clan. As for such He hath written faith upon their hearts and hath strengthened them with a spirit from Him, and He will bring them into Gardens ardenneath which rivers flow, wherein they will abide. Allah is well pleased with them and they are well pleased with Him. They are Allah's party. Lo! is it not Allah's party who are the successful?

In short the duty of every Muslim is to act as follows:

THE CLANS 33/70-71:

(70) O ye who believe ! Guard your duty to Allah and speak words straight to the point,

(71) He will adjust your works for you and will forgive you your sins. Whosoever obeyeth Allah and His messenger, he verily hath gained a signal Victory.

TIGHABUN: 64/16:

(16) So keep your duty to Allah as best ye can, and listen, and obey, and spend; that is better for your souls. And whoso is saved from his own greed, such are the successful.

SOCIAL LAW

As defined on page 58 the Social Law forms the second part of our Doctrine of Faith. It comprises of (a) Business (b) Marriage (c) Divorce (d) Inheritance and (e) Criminal Law. Out of these I shall deal with the first four in this Step.

BUSINESS :

EVERY KIND OF BUSINESS IS PERMISSIBLE EXCEPT:

(1) Earning by gambling. (2) Trading in liquors. * (3) Trading in articles of idolatry e.g. to buy or sell idols for worship (4) Buying and selling such articles as are under the category of forbidden things. (5) Usury (both the taking and giving of interest). All sorts of transfers e.g. sale, mortgage, lease, contract, gifts and others will be dealt in our next Step.

(a) BUSINESS: It is obligatory to earn for our own living and for those of the members of our family, and we must not put the burden of our living on the shoulders of others.

*In this connection, I should like to point out that making of liquor or sitting on the table at which liquor is served are forbidden.

It means exchange of commodities for the sake of profit e.g. giving a particular weight of rice for a certain amount of money. In business there are always one of the three following things:

To return (1) more or (2) less than the cost or (3) the equivalent to cost e.g. if we buy 1 md. rice for Rs. 10/- we can sell at times for Rs. 10/-, at another times for Rs. 8/- and still at another time for Rs. 12/-. It means that we are always involving our capital in making profit or loss or neither of the two. But in gambling either we may lose everything or gain everything from the other party and there is no other alternative. For example if one gives 1 rupee to try one's luck at cards one may either lose a rupee or gain another rupee from the other. So in gambling there is no other alternative. By this definition we can distinguish between business and gambling. Therefore, all business in the form of gambling whether in lottery, speculation, cards or horse-racing are forbidden. Since business is contracted between the seller and buyer it is governed as per follows:

- (1) The persons entering into contract must be
 - (a) Major (b) Sane and (c) Not idiot.
- (2) Goods sold or purchased must be lawful and not prohibited in Islam e.g. wine, pig, stolen property etc.,

USURY

USURY: To lend money in return for money for a particular amount of profit in the form of interest is called USURY. This is now considered lawful business but this is also against the economic condition of the State.

If this kind of business is allowed all progressive activities of the State will be hampered because capitalists will try to practise Usury and will not invest money in any other form of business.

MARRIAGE

For the human race to continue, it is necessary to contract marriage in such manner as one's religion prescribes. However according to our belief the conditions of marriage are that the bride and the bridegroom should be as follows:

- (i) Muslims.
- (ii) Kofv. i.e. of equal status, position, condition, & etc.
- (iii) Mature. i.e. the bride must be over 9 years and the bridegroom over 14 years.
- (iv) Rasheed. i.e. they must have attained puberty or in other words their physical and mental condition allow them to marry. ...

In this connection I like to say that a girl, who does not understand the obligation of marriage and a boy who does not realise the duties and responsibilities imposed by marriage are not rasheed.

It may be that though a girl is over 9 years but she is not physically fit for a conjugal life or even if she is so she has not the personal capacity to bear the family affairs and to be a capable mother to her children. Such a girl cannot be called Rasheed and marriage with such incapacities cannot have the sanction of religion.

RESPONSIBILITIES IN CONJUGALITY

As mentioned above that marriage is a Social contract. It has all the ingredients and conditions of contract contained in it. These conditions if embodied in the agree-

ment, any violation of the same is bound to break the contract. Just as in our commercial contracts, offer and acceptance are the most important factors, so in marriage offering of all lawful, legal and reasonable conditions by one party and the acceptance of the same by another and vice versa are permissible in religion. It is the real understanding of this fact of marriage which qualifies a boy or a girl to the standard of Rasheed. Before the conjugal contract binds one another, each party has full liberty to introduce any condition to save guard its future interest. It is a law of natural justice and any action in accordance with the same shall never be failure. It is bound to make the marriage contract firm and sanguine.

If the parties realise the great responsibilities of a conjugal life, the restriction of freedom after marriage and condition precedent before entering into it, a contract based on such understanding is in true sense an Islamic Marriage. Islam gives full liberty to understand the importance of marriage and to know the duties and obligations of the same. A boy must know how he is to maintain his wife and what limitation in his freedom will be imposed on him and a girl must understand how she binds herself after marriage. It is an agreement of "give and take". Each party has to exchange by the virtue of the contract some thing of its single life. Thus in order that the interest of none be lost, they are to save guard the same by conditions-precedent to marriage and Islam has fully sanctioned them. For example a boy has right to divorce at any time with his free will. To control a misuse of this right a girl has been empowered to lay such conditions

which may not put her in difficulty. Moreover she also has every right to introduce such conditions into marriage -contract as to give her full power to take divorce herself having represented her husband in the case of any violation of marriage-contract.

MAHR (Dowry)

As we know no contract could be complete without consideration, so in marriage also "dowry" has been made compulsory to be fixed before marriage. It is a consideration of marriage. Since consideration depends on the capacity of the parties and the importance of the transaction, so "dowry" in Islam must be reasonable and the amount must not be so as never to be paid or realised. The custom of high "dowry" beyond the pecuniary condition of a boy is unislamic and not advisable. Islam has given full discretionary power to fix the amount themselves according to their status, formalities and condition. In the case of failure of the parties to come to a right decision in fixation of the same, Islam has kept reserved its right to fix it according to their capacity.

POLYGAMY

Though according to Quran a muslim can marry two, three or four muslim-women but with conditions that he has to treat them all equally, otherwise he cannot marry more than one.

MUT'A

Besides the regular form of marriage described above, there is another class of it also which is called Mut'a. This is a marriage which along with other conditions whatever they may be contains as compulsory the stipulation of time. Thus we may distinguish the regular form of marriage from this Muta marriage by saying that the former has got no time-factor whereas the latter has a time limit of its duration. If in a Muta marriage the period of duration is not mentioned then it is as good as a regular marriage. After the expiry of the period of duration a woman is to observe the period of iddat i.e. till 2 coo-rees or for about 45 days.

All the muslims are unanimous that this form of marriage was prevalent till the 5th or 6th year of Hijri Era. The Sunni Muslims are of opinion that the prophet himself stopped it after some times but the Shias do not agree with this view. I shall discuss this form of marriage in my next Step.

All sorts of social-religious contracts e.g. marriage, gift etc., should be performed in one's own language as well as in Arabic as far as practicable. But in the dissolution of marriage contract i.e. divorce it is incumbent to perform it in one's own language.

MAHRAM

The following women are classified as Mahram and with them no marriage is allowed by Islam:

1. Grand mother (both paternal and maternal) how high soever.

2. Mother.
3. Daughters-how low soever.
4. Sisters--how low soever.
5. Aunts (both paternal and maternal) how high soever.
6. Brothers' daughters-how low soever.
7. Son's wife how low they may be.
8. Step mothers.
9. Step daughters.
10. Foster mothers.
11. Foster sisters.
12. Mother-in-laws.
13. Wife's sisters (during wife-in-marriage although she is Na-Mahram).

Hereunder we quote two verses from Holy Quran to throw light on the above subject:

WOMEN: 4/22-23.

(22) And marry not those women whom your fathers married, except what hath already happened (of that nature) in the Past. Lo! it was ever lewdness and abomination and an evil way.

(23) Forbidden unto you are your mothers, and your daughters and your sisters and your father's sisters and your mother's sisters, and your brother's daughters and your sister's daughters and your foster mothers and your foster sisters and your mother-in-law and your step daughters who are under your protection (born) of your women unto whom ye have gone in but if you have not yet gone in unto them, then it is no sin for you (to marry their daughters) and the wives of your sons who (spring) from your own loins. And (it is forbidden) unto you that ye

should have two sisters together, except what hath already happened (of that nature) in the Past, Lo! Allah is ever Forgiving, Merciful.

DIVORCE

A man cannot divorce his wife without assigning a rational reason. The divorce is to be taken in the presence of two reliable Aadi Muslims.

INHERITANCE

Briefly speaking 'Heirs' could be divided into two groups viz., (1) Heirs by consanguinity i.e. Blood relations, and (2) Heirs by marriage i.e. husband and wife.

First class could be divided as such

1. (a) Parents and (b) Children.
2. (a) Grand parents (b) Brothers and Sisters and their descendants.
3. (a) Paternal and (b) Maternal uncles and aunts, of the deceased person as well as of the parents, of the grandparents and their descendants.

The above three classes are placed in order of their importance. That is to say in the presence of the 1st class, the 2nd class and the 3rd class are not legible to inheritance and likewise in the absence of the 1st class but in the presence of 2nd class, the 3rd class is not entitled to any inheritance.

The shares of a deceased person is usually divided in the following fractions:

1/2, 1/3, 1/4, 1/6, 1/8 and 2/3.

(a) Those who are entitled to 1/2 share are:—

- (i) Husband when wife leaves no descendants.
- (ii) A daughter when there is no son.
- (iii) A full sister when no parent or lineal descendant, or full brother, or father's father exist.
- (iv) A consanguine sister, when no parent, lineal descendant, or full brother or sister, or consanguine brother or father's father exist.

(b) Those who are entitled to 1/3 share are :—

- (i) Mother, when there is no lineal descendants or full or consanguine brothers or sisters.
- (ii) Uterine brothers or sisters, when 2 or more in number.

(c) Those who are entitled to 1/4 share are:—

- (i) Husband when there is a lineal descendant to the deceased.
- (ii) Wife when no such descendant.

(d) Those who are entitled to 1/6 share are:—

- (i) Both father and mother, when there is a lineal descendant.
- (ii) Mother when there are 2 or more full or consanguine brothers or one such brother and 2 such sisters or 4 such sisters with the father.
- (iii) Uterine brother or sister.

(e) A wife or wives is or are entitled to 1/8 share when there is lineal descendant.

(f) Those who are entitled to 2/3 share are:—

- (i) Two or more daughters when there is no son,
- (ii) Two or more full sisters when no parent, or lineal descendant, or full brother or father's father exist.
- (iii) Two or more consanguine sisters when in addition to those in (i) (ii) full sister and consanguine brother also do not exist.

But in order to get the shares narrated above one should take care that the said heir may not be,

- (1) A non-Muslim.
- (2) A murderer of the deceased. and,
- (3) A slave.

In case of being a slave specially if they be parent then out of the property left first ransom should be paid to liberate them and then to give them their due shares, out of the left property.

It must be observed that before distributing the shares as above priority should be given to pay off:—

- (1) Dues of the deceased including dowry.
- (2) Funeral expenses,
- (3) All religious taxes i.e. Zakat and Khums and
- (4) Expense of Haj if due.

END

The above are some of the articles of our Faith. I have not dealt them with full extent but I hope to do so in the next Step. I conclude by saying—

'Va Aa Khe Ro Daa Vaa Naa-A Nel Hum Do Lei Laa He-Rab-Bel Aa La Mee Na'

Our last prayer is that 'All prayers belong to Allah Who is the Sustainer of all the worlds'.

رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ -

Our Lord accept this from us for Thou art all hearing, All knowing.

Note: At page 24, I referred my learned readers to the chapter of Taqiya, but I am sorry that in this Step I could not make out room for the same. I hope to discuss Taqiya in my next Step

